

# The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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## IF I WERE IKE

By President V. Raymond Edman, Ph. D.  
Wheaton College, Wheaton, Illinois

Let's back up and start over again. You ask me what I would do if I were Ike? I suggest, that despite all the pleasant and cordial familiarity so commonplace in our American way of life, with the inauguration on January 20 that we Americans begin with due deference and respect to refer to "President Eisenhower."

If I were you, Mr. President, I would desire first and foremost the prayerful support of every loyal American. We Christians are taught in God's Word: "Supplications, prayers, intercessions, and giving of thanks be made for all men... for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty" (I Timothy 2:1-2). The issues of life and death, national as well as personal are in the hands of the Almighty, "whose works art truth, and His ways judgment; and those that walk in pride he is able to abase"

(Daniel 4:37). Happy indeed is that people whose God is the Lord.

Mr. President, I would set about to put our own house in order before trying to clear out the rubbish in everybody else's back yard. To change the figure of speech: the world is on fire, hot war in Korea and Indo China, cold war in the Middle East and in Europe, smoldering unrest in Africa and India, as well as in Indonesia. Rather than our rushing helter-skelter here and there with

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## Gambling With Destiny

by  
Evangelist E. J. Daniels  
Orlando, Florida

### First Prize Winner in Sword \$1,000 Evangelistic Sermon Contest

"And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee."—Acts 24:25.

"Boast not thyself of tomorrow; for thou knowest not what a day may bring forth." Prov. 27:1.

Several years ago my wife and I were en route to Los Angeles to conduct a revival under sponsorship of "Christ for Greater Los Angeles." We passed through Las Vegas, Nevada. I had heard of the gambling of this capital of chance in America, so decided I would stop to see for myself if it were true. I felt that to do so would give me valuable illustrative material for my ministry.

We were there on Saturday afternoon. I was shocked at what I saw. The half had not been told.

We saw long lines of people waiting before dollar slot machines—waiting for a chance to lose their money! We saw the gambling establishments literally packed. You did not have to go into most of them to see, for the doors were wide—like an open-air market in Florida—so that you could stand on the streets and see what was going on. I stood astounded as I saw people losing their money, and waiting like "swine before slop" for a chance to risk their fortunes. I asked myself, How can people be fools enough to gamble when they know that the "cards are stacked" against them? They know that the only reason the gambling places can continue is the fact that the odds are against the man or woman who is fool enough to play the game of chance with them.

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Rev. E. J. Daniels

Brother Daniels is a member of the First Baptist Church, Orlando, Florida, of the Southern Baptist Convention. He has conducted city-wide revivals in Orlando, Fla.; Quakertown, Pa.; Knoxville, Pa.; Plant City, Fla.; Camden, S. C.; Kingston, Jamaica, British West Indies, etc., etc. The sermon, "Gambling With Destiny," which won the first prize in The Sword \$1,000 Evangelistic Sermon Contest, has been preached again and again in revivals. Dr. Daniels believes that there have usually been over fifty professions of faith when this message was delivered, and once there were 256 public professions at the close of this message. He estimates that some 5,000 people have been won to Christ in services where this sermon has been preached.

Brother Daniels is editor of the WORLD FOR CHRIST MESSENGER, the author of a number of books and pamphlets and is a widely-known radio preacher. He is a deeply spiritual, devoted, unselfish man of God, the soul of honor and a beloved friend of this editor and the Sword of the Lord.

nary, Pasadena, California, pastor of Park Street Church, Boston;  
Evangelist Leslie L. Greening, 13 Wollaston Road, Dorchester, Dorset, England;  
Dr. W. Herschel Ford, pastor of First Baptist Church, El Paso, Texas;  
Evangelist Philip R. LiCalzi, Greenwich, New Jersey.

### Thrilling Sermon Contest, Great Sermons

About 240 sermons arrived eligible for the contest. A few others came, but for one reason or another were ineligible. Some arrived too late by days or weeks. Others were not evangelistic, had no appeal to the unsaved, were not calculated to get anybody saved. Some stories were submitted which could not be classed as sermons. One or two submitted had already been published, just as offered to us. (We made it clear, in answer to inquiries, that one might submit a sermon which he had preached before, or had published in some other form, if it were completely re-written for this contest.)

The judges were Evangelist Bill Rice associate editor of THE SWORD OF THE LORD, Dr. D. A. McCall, Minister of Revival Promotion, Sword of the Lord Foundation;

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## Sermon Contest Winners Announced

1. First prize \$250 to Evangelist E. J. Daniels, Orlando, Florida, for "Gambling With Destiny" sermon printed in this issue of THE SWORD.

2. Second prize \$100 to Dr. Robert G. Lee, pastor Bellevue Baptist Church, Memphis, Tennessee, three times president of Southern Baptist Convention, for "Blight, Belief and Blessedness," to be printed next week, God willing.

3. Third prize \$100 to Dr. Jack Shuler, evangelist, 3660 N. Puente Avenue, Baldwin Park, California, for "History's Horror Picture."

4. Fourth prize \$100 to Dr. Arthur Petrie, instructor and director of Evening School of Simpson Bible Institute, Seattle, Washington, for "The Lamb of God."

Fifth to thirteenth prizes \$50 each to the following:

Dr. Walter L. Wilson, president Kansas City Bible College, Kansas City, Missouri;

Evangelist John Linton, Minneapolis, Minnesota;

Dr. Vance Havner, Greensboro, North Carolina;

Evangelist Kenneth Chapman, Sword of the Lord Staff evangelist, Murfreesboro, Tennessee;

Dr. Oswald J. Smith, pastor of the Peoples Church, famous missionary leader and author, Toronto, Canada;

Dr. John Harold Ockenga, president of Fuller Theological Semi-

## Indian Drums and Broken Arrows

Beginning a thrilling story of the Revolutionary War, Jeff Lockwood, an earnest Christian, has thrilling adventures with Indians, English soldiers and pioneer hardships. This is first prize story in Zondervan's \$1,000 Juvenile Fiction Contest. Young and old alike will find it thrilling and helpful reading.

The author, Rev. Craig Massey, is pastor in Altoona, Pennsylvania.

The twenty-one chapters of this book will be published week after week in THE SWORD OF THE LORD. Don't miss a single issue.

### CHAPTER I

### "Boy, Tend Them Oxen!"

A speckled breasted song sparrow flew to an oak tree and filled the early dawn with music. As though it were a signal, other birds joined the chorus; a robin sang from a budding maple, a fiery red cardinal whistled happily from an elm and a dusky gray catbird called from a blackberry thicket. Overhead a broad winged, red-shouldered hawk circled in the first rays of the warm spring sunshine.

The smooth flowing Mohawk River was almost hidden under a misty haze off to the south. Its placid surface was suddenly broken when a glistening trout swirled upward for a low flying insect. Another trout arched into the air, snapped a moth and flashed away.

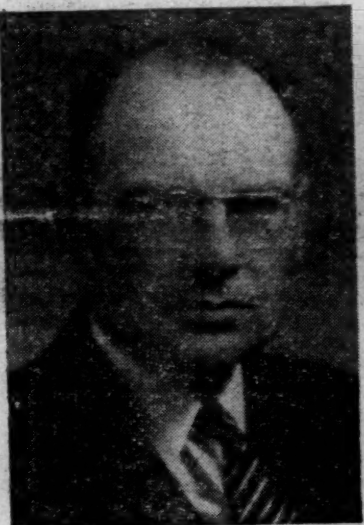
Jeff Lockwood, curled under a blanket beside the smoldering campfire, saw all these things, feeling the tingling wave of his first springtime in the wilderness

flash over him. Even the hulking, snoring form of Gustave Kittle sleeping on the other side of the fire did not dim his happiness.

Jeff studied the heavy jowled face that showed from one end of the blanket. He looks just like an old lazy snapping turtle, Jeff thought. A big ugly snapper, and just as ornery.

Beyond the sleeping man stood

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Dr. V. Raymond Edman

## Christian Fiction For Youth

In the next column begins an entrancing tale for young people, *Indian Drums and Broken Arrows*, which will be continued, serially, for twenty-one weeks in THE SWORD OF THE LORD, God willing. This Christian novel of Revolutionary War days with Indians, scouting, pioneer hardships and soul winning will thrill the oldsters and children, as well as young people.



*Indian Drums and Broken Arrows* is a first-prize contest winner in the Zondervan \$1,000 Juvenile Fiction Contest. It is printed by Zondervan as an attractive book for \$2; and we

print it serially by arrangement with them.

The author, Rev. Craig Massey, attended National Bible Institute (now Shelton College) and Moody Bible Institute, is pastor now in Altoona, Pennsylvania.

### \$2 Novel in SWORD for 80¢! Subscribe For Young People

I could hardly lay down this story before it was finished. Many will want the book of twenty-one

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# 509 Claim Christ Through Sword Literature In 1952

Booklet, "What Must I Do to Be Saved?" Published Over 5,000,000 Copies in English, And Over 2,600,000 More in 13 Foreign Languages.

By the Editor

Elsewhere in *The Sword of the Lord* you will see a photostatic reproduction of checks written January 8 as follows: \$2,000 to Rev. Joe Weatherly, Youth For Christ missionary in India, our representative in Marathi, Gujarati, and Hindi languages; \$2,350 to Rev. Kenneth G. McVety, our missionary representative in Japanese, for Japanese and Korean translation and distribution and for Braille editions in Japanese for the blind; and \$275 to Mr. E. L. Frederick, in India, for 25,000 of the booklet translated in the Kanarese, in India.

Already set apart, also, is an amount of \$1,500 to go for a new printing of the booklet, "What Must I Do to Be Saved?" in Portuguese. We have notified a missionary group which represents us in Portugal, and as soon as we receive instructions about how and where to send the money it will be forwarded to them, probably before you receive this. So we have just been able to distribute \$6,125 in the Free Literature Fund.

## A New Call for Help in the Philippine Islands

Already *THE SWORD OF THE LORD* has provided many thousands of dollars to pay for millions of this little booklet, "What Must I Do to Be Saved?" in 13 foreign languages, besides more than 5,000,000 copies printed in English. In India, we have provided for printing this salvation message in Hindi, Marathi, Gujarati, Tamil, Telugu, and Kanarese. We have also provided editions of the booklet in Italian, Portuguese, two editions in Spanish, (one for the Western Hemisphere, one for Spain); editions in Japanese, Korean, and Chinese (the latter to be used on the island of Formosa) and an edition in the Tagalog language in the Philippine Islands. Translations have been made in other languages and dialects, and we hope to hear soon that the printing has been done. We have just sent money for an edition in Braille for the blind people in Japan.

January 5 we received a letter from Dick Hillis, of the Orient Crusades, affiliated with Youth for Christ working in Formosa, Okinawa, the Philippines, and Korea. We want you to read this lovely letter and see the challenge it contains.

"Dear Dr. Rice:

"As we begin 1953, I want to give you a short report of what the Lord is doing in Formosa. During the month of December

we were able in our 'every village crusade' to take the Gospel to 91 needy villages. We carefully distributed your tract, 'What Must I Do to Be Saved?', in every village. We had over two thousand of these neglected farming people indicate their desire to know about Christ. Their decision will be followed through with the Bible Study course. Some 78 of those villages reported that they could not remember ever having the Gospel brought to them. We just want you to know that God is using your tract, and we are so grateful that we are teamed up with you in this thing.

"Billy Graham was just with us and after looking over the work he said, 'In seventeen years of evangelism, this is the first time I have ever seen such an adequate follow-up. This will work in Korea and in the Philippines. This will work in any place in the world.' Billy then gave us a gift to help us get started in the Philippines. We leave January 6th to begin work there. We will be going into the schools and, God willing, into the armed forces. These are two great neglected needy fields. All of our work down there would be in English, and here again I must call upon you to help us. Would it be possible for you to provide us with 150,000 copies of 'What Must I Do to Be Saved?' We would need them around the end of February. If you are already having the tract printed in the Philippines, then perhaps you would grant us permission to pick them up in Manila.

"Yours in HIS service,"

(Signed) Dick Hillis

Note that Dick Hillis wants 150,000 copies of "What Must I Do to Be Saved?" in English around the end of February. We

## They Leave With Our Blessing

by Evangelist Bill Rice

The following men have resigned from the Sword Staff of Evangelists. They are splendid men, sound in the faith, fervent in spirit, serving the Lord.

Evangelist RAY CUTCHIN has enrolled in the Southern Baptist Seminary in Louisville, Kentucky. He will again enter the evangelistic field when he has completed his work there. We certainly are sorry to lose him.

Evangelist RALPH DODD feels he would be a little more free to work independently of any organization. He is a splendid Christian gentleman and a good evangelist. We heartily recommend him to pastors and churches. His home address is Box 373, Little Rock, Arkansas.

Evangelist JAMES H. (DICK) MELTON feels he should concentrate more on working with Southern Baptist Churches. Dick is one of the most powerful preachers I know and God has been pleased to bless his ministry. I know he would be glad to hear from you if you need an evangelist. His home address is Box 12, Blytheville, Arkansas.

Evangelist DOLPHUS PRICE has accepted the pastorate of a wonderful church, Brent Baptist in Pensacola, Florida. I know this church and it is one of the finest in Florida and the Sword of the Lord certainly congratulates Brent Baptist on securing a pastor that will lead to even greater victories in Christ. We are going to miss Dolph, though.

We are grateful for the ministry of these good men and sincerely pray God's blessings upon them as they serve the Saviour.

have already provided money for an edition in Tagalog in the Philippine Islands. We fear that edition has been largely distributed. When we can, we will provide more in the Tagalog language. However, we hope to provide this 150,000 copies in English, requested by our friend Dick Hillis, for the Philippine Islands.

## Large English Printing of Salvation Booklet Needed Now

We need a large printing of the booklet, "What Must I Do to Be Saved?" in the English language. These 24-page booklets will cost us nearly 1c each in the largest printings, not counting transportation. We probably ought to have \$3,000 for an edition of 300,000 copies, to provide those needed in the Philippine Islands in English, and for our own use in America, and those for our friends far and near. We are praying that God will provide the means, and we trust others will help us pray.

## 509 Write That They Were Saved During 1952 Through Sword Literature

I have before me a detailed report of those who wrote to us that they found Christ through our literature during 1952. Mark you, these are only the ones who were aggressive and thoughtful enough to write and tell us. We believe that hundreds, perhaps thousands of others, found Christ through *THE SWORD OF THE LORD* and the books and pamphlets which we publish during the same time, but 509 of them reported to us that they were saved. How our hearts rejoice! What an amazing evidence of the blessing of God on this work!

Here is a report, by books, which converts say won them to Christ last year.

"And God Remembered..." 1;  
God's Cure For Anxious Care, 1;  
The Home: Courtship, Marriage, and Children, 3;  
Prayer—Asking and Receiving, 1;  
The Scarlet Sin and Other Revival Sermons, 2;  
When Skeletons Come Out of Their Closets, 1;  
Revival Appeals, 1.

(The above are clothbound books. The next are listed paperbound pamphlets and the number of people who claimed they trusted Christ through each one.)

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## Preaching ~ Power ~ Promotion



"... the word of the Lord. . . Not by might, nor by power, but by my spirit, saith the Lord of hosts."—Zech. 4:6

By Dr. D. A. (Scotchie) McCall  
Minister of Revival Promotion,  
Sword of the Lord Foundation

### I.

During the Christmas holidays I visited the church at Summerland, Mississippi, where I was converted, baptized, did my first real Bible study, and, spoke for my first time to a lost person about Christ—all in my boyhood days. I sat under the preaching ministry of some good men. Later I preached my second sermon there where as a boy I led my first prayer meetings. We found a number of the faithful still there. Doxology!

On Sunday night I preached at Southside Baptist Church, Jackson, Mississippi. The congregation packed the house of worship. Rev. Wardel Valentine is the pastor, and a great one. He led the choir and congregation in an inspiring song service—all over the radio. It is a truly great church! Doxology!

While up visiting a sister and her family, our old home burned. We lost some furniture, books, personal effects, etc. It is good not to worship things! We have lost so little during the years, we can only be happy in Him!

### II.

Rev. D. A. McCall, Jr., our only son, recently became pastor of the Desert Park Baptist Chapel, 7802 North Sixteenth Street, Phoenix, Arizona. He is a mature Bible student, good youth revival preacher, and an excellent musician, playing the pipe organ, piano, and accordion. He also leads singing, and has been very successful developing male song groups. It is a Southern Baptist work.

### III.

#### A Great Big God

In II Chronicles 2:5 Solomon, a very wise man, largely used of God says, "For great is our God." We should expect great things from God! We should ask great things from God!

Will you join us in prayer to Him in Jesus' name that He may raise up ten people who will give \$10,000 each to the Building Fund; He may raise one person who will give \$25,000 to this cause; He may raise up one person who will give \$50,000 to this cause; and, He may raise up one person who will give \$100,000 to this work of His! We have seen it done before! Why not again?

Many people are giving "big money" to causes not nearly so important! Some give it to the races, some over the dice table, some to modernist institutions that deny the virgin birth of Jesus, etc.

Why not some MORE heroes of THE FAITH! Hebrews, chapter 11.

Doxology!  
Easter — resurrection — victory — LIFE!

For Him a great Easter Building Offering!

### IV.

Again and again we read, "Child, or Children LOST." It strikes terror to hearts.

Hundreds of thousands of dollars of equipment and hundreds of men join in rescue attempts.

"A Child Lost!" Tragedy! Who counts the cost then? Who yells "waste" then in efforts at finding the child?

"Jesus came to seek and save the lost." This brings hope to fainting hearts.

No cost is too great in introducing men to Christ!

### V.

#### Jesus Asks First Place

Jesus asks first place in your heart! Jesus expects first place in

your heart! Jesus demands first place in your heart! Jesus deserves first place in your heart!

Jesus loves you more than mother, father, husband, wife, son, daughter, or friend can possibly love you. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (I John 4:10).

Jesus saves us from sin to life eternal. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:14). "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (John 10:28). Who in all this universe but Jesus does that?

Through Jesus we have a bit of Heaven down here and all of Heaven up there. "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:1-6). Who else could do that for us?

Jesus plainly asks for first place in: Matthew 10:32, 33, 37; 19:16-30; Luke 14:25-35, and Matthew 6:24, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. You cannot serve God and mammon."

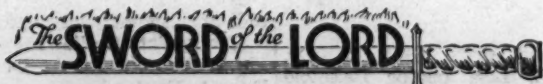
My junior year in the university, I was playing on the varsity football team. I started preaching. The team was to entertain Sunday to go to the State Fair for a game Monday. I went to the coach and said, "I regret the conflict, but I am to preach Sunday. I will be down with the students on the 'Special' Sunday night." The coach said, "You go with the team or you do not play." There was the issue—Jesus or football. I chose Jesus. I didn't play. I did preach and have been preaching ever since with widening horizons. I am glad I chose Jesus—putting Him first.

A family moved into a city. They had an attractive daughter—a fine Christian. Some boys seeing her leave the church service whistled softly. One said, "I am going to date her and take her to the show tonight—" (Sunday). Another said, "I bet you don't. She will be right at this church tonight." He knew the family. That night the boys were in front of the church. A couple came along. She had brought him to church. He didn't take her to the show. Be somebody for Christ!

A wealthy man in a great church was very loyal in our revival. Some folks wanted to take him away to grand opera in a nearby city. He said, "I am staying in my place in this revival." Thank God for a MAN! God looked for one man one time and didn't find him. "And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none." (Ezek. 22:30.)

During a revival in a capital city a layman planned his vacation

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AMERICA'S OUTSTANDING REVIVAL WEEKLY

EVANGELIST JOHN R. RICE, D.D., Litt.D. Editor and Publisher  
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# A Pound of Flesh

On Thursday night, January 8, it was my privilege to view privately, with a few Sword of the Lord workers and friends, the tremendous sermon film by Dr. Bob Jones, Jr., president Bob Jones University, based upon Shakespeare's play, "The Merchant of Venice." It was a moving experience.

First of all, I was pleased that the film is primarily a Gospel sermon, as, in truth, Shakespeare's play itself is, on the difference between the righteousness of the law and forgiveness based on mercy. If God should require every poor sinner to be eternally damned in Hell, it would be strict justice, exactly what the rich Jew Shylock required when he demanded a pound of flesh as forfeit when his loan could not be promptly repaid. But what God offers and what every sinner needs is the undeserved mercy of God. It was mercy which even Shylock eventually craved. The lesson is all the more impressive because it comes from the colorful and dramatic setting of the play by the greatest author in all human literature, William Shakespeare.

President Bob Jones' mastery of Shakespeare is most impressive. He really became Shylock. I do not mean just the beard, the dress, the speeches of Shylock. No; I saw and heard the Jewish moneylender. He was there. The lips were more full and sensuous. The language, was Shakespeare's language, but the man who spoke Shakespeare's classic English had just the touch and color of words which a lifetime of Yiddish speech leaves with a Jew. The hands talked like a Jew's hands. The lift of a shoulder, the cajolery, the bargaining, the sneer, the protestations of ruin, were so Jewish that I shall never read "The Merchant of Venice" again without seeing and hearing Shylock as I saw him on the screen last night. And one did not look on Shylock to scorn him. Even in his cry for vengeance of genuine wrongs; even in his defeat, Shylock somehow stirred the heart profoundly for a whole race of wronged, abused Jews, so dear to the Lord Jesus.

The dramatic scene from "The



Merchant of Venice" has the pomp and pageantry, the costuming one would expect only among famous professionals. The costumes, principally made at Bob Jones University, would be glamorous and adequate on any stage in the world. Mrs. Edwards, as Portia, was dramatic, serious, adequate. The Duke and other personalities simply filled out the picture while Shylock and Portia wrought out the dramatic problem of the righteousness of the letter of the law, or the salvation which can come only by mercy.

And Dr. Bob Jones as the preacher pressed home the point for lost people.

I am glad for this splendid film, first, because it makes so clear the fundamental principle of the Gospel. It is not watered down, it is not made incidental. And I am especially glad that the appeal of Shakespeare can be used to get this Gospel message before high schools and colleges, before women's clubs and other culture groups where its dramatic worth can be appreciated and where its spiritual lesson is so greatly needed.

Write to Unusual Films, Bob Jones University, Greenville, South Carolina, for price and other information.

# Christ And His First Miracle

By the late Dr. W. B. Riley

"This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him."—John 2:11.

The Christian world has fully consented to the authenticity of this miracle, and does not call in to question the record of the many marvels of Christ's ministry, which succeeded this one, wrought in "Cana of Galilee." But, strange to say, that same Christian world "is divided against itself" on the subject of the modern miracle. The creeds of most of the greater denominations are silent touching the issues of this controversy. Atheists, Naturalists, Rationalists, Formalists, and kindred folk have so violently and assiduously assaulted the miracle itself, and spoken with such rage against the thought of a modern miracle, that they have made timid men afraid to talk on this subject lest they should seem to fly in the face of philosophy or science, or both; and coerced from too many Christian men the humiliating concession concerning the Lazarus at the gate, "Thy bruise is incurable; thy wound is grievous; there is none to plead thy cause that thou mayest be bound up." Is such a concession to the power of the Adversary necessary? What saith the Word? The true prophet's part was voiced to Samuel by the aged Eli: "What is the thing that the Lord hath said unto thee? I pray thee hide it not from me; God do so to thee, and more also, if thou hide any thing from me of all the things that he said unto thee." If men are to be saved from the vagaries and fanaticisms which are more and more multiplying on every side, it must be through the faithful ministry of the Word. Every subject of controversy must be brought to it for settlement, and the honest inquirer will ask but one question, "What saith the Scripture?"

Now to the text:

"This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory, and His disciples believed on him."—John 2:11.

This text marvelously compasses what I want to say on Supernaturalism, or, The Miracle Ancient and Modern. Following its plain suggestions I call your attention to The Miracle Performed, The Miracle Promised, and The Purpose of the Miracle.

## The Miracle Performed

"This beginning of miracles did Jesus in Cana of Galilee" (John 2:11).

The question asked by every student of this subject is,

"What is a miracle?" It is a question not so easily answered. In fact the very difficulty of defining a miracle has been made the ground of its denial alike by skeptics and higher critics. And yet, as Dr. Lorimer once said, "The Gospels have taught that miracles are astonishing and expressive effects of which the Divine energy is the direct and all-sufficient cause." Whether that definition be accepted or no, the question of miracles is not to be evaded. What men want to know is this, whether what Jesus did at Cana of Galilee, in turning water into wine; at Jericho, in opening the eyes of the blind; at the bier of the Nain widow's son, and again at Lazarus' tomb, in raising the dead, are works so wonderful that God's power alone accounts for them. If so, it is all one with us whether you speak of them as "miracles," "signs," "wonders," or "powers." The act is defined not so much by words as by the conceded presence and power of God.

Edward Gilpin Johnson, in his introduction to "Reynold's Discourses," says of beauty, "Beauty analyzed is beauty slain, and it is after all wiser to rest satisfied with inhaling the fragrance of the flower of art and enjoying its perfection, than to pull it to pieces, count the petals and stamens, and resolve the perfume into an essence scientifically procurable from wayside seeds." The ninth chapter of John presents a perfect

illustration of our thought. A blind man had received his sight at the Word of the Lord. Being brought unto the Pharisees they asked him how he had received his sight. And yet again they said unto Him, "What did he to thee? How opened he thine eyes?" thereby taking the advantage of disputants who would evade facts by entrenching themselves behind the difficulties of a definition. The answer of that man includes one of the best definitions of a miracle possible: "One thing I know, that, whereas I was blind, now I see." And again, "If this man were not of God, He could do nothing." A miracle is some astonishing expression of God's might.

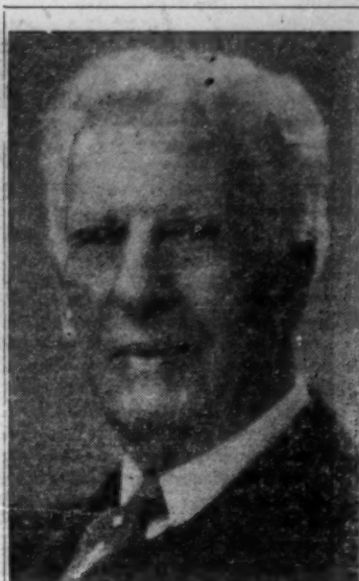
"This beginning of miracles did Jesus." Water was turned into wine by the fiat of His own will. For Him to mentally command it was sufficient, since "All things are possible with God." It is only the millionth man who rises to any proper conception of the Divine majesty and power. Whenever you meet such a man, his faith makes his name immortal. Witness the centurion, who at Capernaum,

"Came... beseeching him, saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed. ... When Jesus heard it, He marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel."—Matt. 8:5-8, 10.

And yet, why should a man who believes in God exercise less confidence in His power? It is a strange freak of the intellect, to say the least, to consent to Hebrews 11:3, "By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear" (R.V.), and in the next breath call into question whether He, who spake the universe into existence, can quicken the palsied, cleanse the leper, or raise the dead with a word. O. M. Mitchel, in his "Planetary and Solar World," says of the rings of Saturn, "It is beyond our power to conceive how this could be accomplished by any law of which we have any knowledge, and we must refer their structure, at once, to the fiat of Omnipotence." The rings of Saturn are stubborn facts; and why should the scientist, who has no possible explanation of their existence and relations, object to Mitchel's believing disposition of them?

Robert Buchanan says justly concerning the effort of men to reject the miracle and keep the Master, "We may follow Matthew Arnold in his pitiful feats of literary Jesuitry, and put the miraculous business aside in order to throw one last straw of hope to the sinking Church of England. We may putter and quibble about 'poetry' and 'essential' religion just as much or as little as we please; but with the loss of the supernatural pretension perishes the whole fabric of organized Christianity." Rall, the skeptical writer, reluctantly admits concerning miracles: "They are so deeply embedded in the Gospel narratives, that they could hardly be taken out without giving up the entire Gospel story."

The opinion of Strauss, Baur, Newman, and others, that a miracle "is unnatural and hence impossible," can carry but little weight with clear thinking men, and still less with Christian believers. The supernatural is in no sense the unnatural. It would be difficult to show that the miracles of the Master were not, every one, a replacement of some dethroned power to its natural position. It is possible for the electric current



Dr. W. B. Riley

that drives the street car to be reversed and turn the wheels backward. Will the scientist who witnesses this operation claim an unnatural action when the operator so manipulates the current as to drive his car forward again? What else is sickness than a reversal of all the natural levers of physical life; a backward revolution of the organs of nature? What else was Christ's healing than turning again the currents of health into their appointed channels?

In some sections of China, women's feet are bound, and that custom prevails so extensively that many a girl grows up feeling it must be so. And yet, is it unnatural when Christian teaching takes the bandages from the toes, and the feet of a Chinese woman attain their divinely-appointed proportions? What else is paralysis and blindness than a binding of the feet and a blinding of the eyes by the Adversary? And what else is the Word of Jesus, "Arise, take up thy bed and walk," "Receive thy sight," than a tearing away of the same, that nature may reassert herself? Who can prove that death is natural? Why then should these devotees of so-called law object and count it "a thing incredible that God should raise the dead"? I believe that the resurrection of the body from the grave is as much in keeping with the eternal laws of God, as is the coming of the beautiful chrysalis out of the silken bag in which last season's caterpillar perished. Christian men and women cannot afford to forget, either, that the miracle is possible, or else "the new heavens and the new earth," promised in the Revelation, are a mirage never to be realized, and believers are, as the Apostle Paul put it, "of all men the most miserable," since their "faith is vain."

## The Miracle Promised

"This beginning of miracles did Jesus in Cana of Galilee."—John 2:11.

The water made wine was only the first in a series of wonderful works. It was only the beginning of Christ's miracles. The very phrase employed is a promise of marvels to follow. To turn water into wine was wonderful; but greater things shall they see who walk with the Son of God. Tomorrow He will heal the nobleman's son; the next day He will still the tempest; shortly the demons of Gadara shall be dispossessed; Jairus' daughter raised; the paralytic freshly empowered; the leper cleansed; the centurion's servant healed; Simon's wife's mother recovered from her fever; the widow's son raised from the dead, etc. How many miracles Jesus wrought no man knows. In addition to the thirty odd, detailed, there are those sweeping sentences, "And he healed all that were sick, and oppressed of the devil." Men, anxious to obscure the miracle, are wont to insist that Jesus gave Himself mostly to wonderful words. But any fair student of the Word of God must know that wonderful words claim at least half of this Divine record, and probably played no less conspicuous part in the life labors of the Son of Man. True, the op-

(Continued on page 4)

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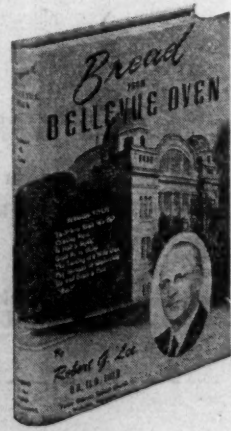
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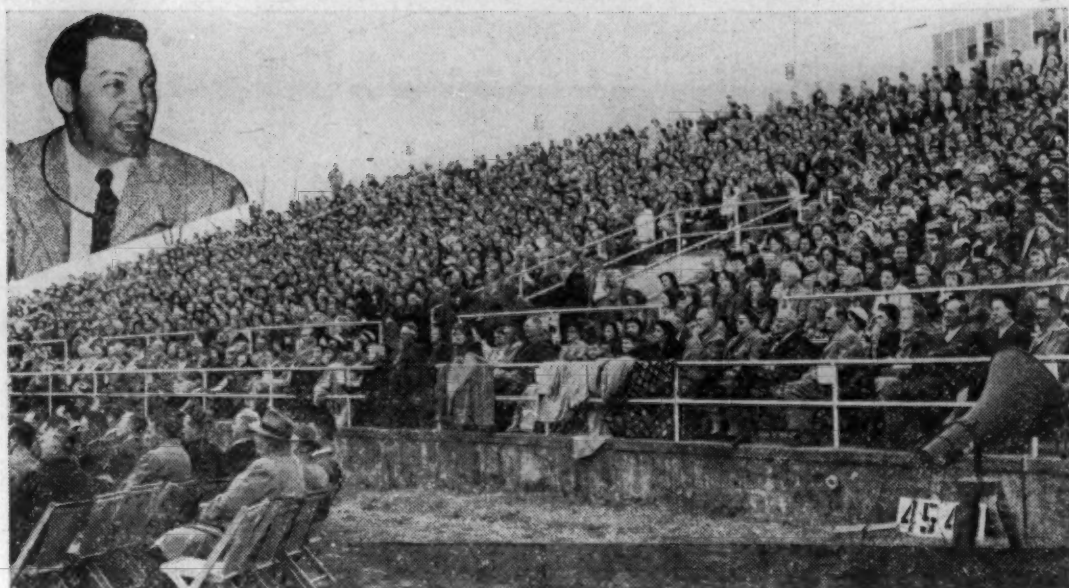
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## 1952 Report of the Jack Shuler Team

Reporting for the year of 1952, the Jack Shuler Evangelistic Team has released the following information. Eleven large-scale, united campaigns were conducted in Corpus Christi, Texas; Watertown, S. D.; Danville, Va.; Anchorage, Alaska; Fresno, Calif.; Rochester, N. Y.; Kansas City, Mo.; Eugene, Ore.; Pueblo, Colo.; Rapid City, S. D.; and Monroe, La. In these eleven cities Shuler preached to aggregate crowds which totalled more than 500,000 persons, and the records show 3,768 first-time decisions for Christ; 4,123 reconsecrations; 980 called to full-time Christian service; and 3,290 new tithers to the churches. A total of 469 pastors of all denominations afforded the Shuler team's sponsorship in the eleven cities.

The team for these campaigns consisted of Jack Shuler, evangelist, Dr. Bob Schaper, associate evangelist and field director, Herb Hoover, song leader, and Bob Andersen, musician. The financial report shows that Kansas City topped the list of campaign expenditures with a budget of \$48,000.

Other campaign budgets ranged from \$4,000 to \$15,000. Each of the eleven budgets was fully met and an amount was left in the treasury of each cooperating league of pastors to facilitate setting up future union campaigns in that city.

Dr. Shuler's team is now at Little Rock, Arkansas, with the support of thirty-two ministers. The campaign is being held at the Robinson Memorial Auditorium, which seats 3,800 people. Dr. Shuler's itinerary for 1953 will take him from Little Rock to Missoula, Mont.; Lincoln, Nebr.; Laurel, Miss.; New Orleans, La.; Los Angeles, Calif.; Sacramento, Calif.; Walla Walla, Wash.; Beaumont, Texas; and Flint, Michigan.

Aware of the tremendous responsibility of such an interdenominational ministry, Shuler asks the prayers of all Christians that the coming year might be fruitful in spite of chaotic world conditions, and rewarding in soul-harvest in these important centers of population.

## Christ and His First Miracle

(Continued from page 3)

ponents of Jesus said, "Never man spake like this man," but the language of Nicodemus is equally suggestive, "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him."

The words and works of Jesus were alike, only beginnings. The miracle at Cana of Galilee was only a beginning of what Jesus would do in His earthly career. The miracles of three years and a half of public ministry were only a beginning of what Jesus would do in His office as mediator between God and man. Students of the Word have been profoundly impressed by the opening sentence of Acts, "The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach." Certainly it never entered the mind of the Master that either His matchless words or His marvelous works would end at Calvary. For three years and a half He had made one of the chief objects of His ministry successors in labor. When His disciples were sorrowing at the shadow of the cross, He comforted them by saying,

"Let not your heart be troubled: ye believe in God, believe also in me. ... He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."—John 14:1, 12.

If any man say that the works to be done by His apostles and disciples did not include miracles, it is sufficient to answer, "How readest thou?" Hear His commission to the twelve, "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give" (Matt. 10:

7, 8). And if any man say, "Yes, but this commission was given only to a select company," you answer, "If so the same cannot be asserted concerning the promise of power," for lo, these words conclude one of the Gospels,

"... Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; ... And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."—Mark 16:15-18.

Was James prescribing for apostles only, or for the period in which he lived, when he wrote,

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up."—James 5:14, 15.

Were Justin Martyr, Irenaeus, Tertullian, Origen and Clement false in their claims of miracles in answer to prayer? Were those godly men and women of the middle ages, who kept the fires of a true faith smouldering when an apostate church smothered inspiration itself, mistaken in supposing that these commissions were theirs, and their associated promises still potent? Was Bishop Simpson deceived when, in the fall of 1858, while at death's door, he mingled his voice with that of Bishop Bowman, William Taylor and others, asking to be recovered; and there came a change so sudden that the physician called it "a miracle"—in that he attributed

it to the promise and power of God? When, some time ago, a Baptist pastor, C. H. Holden, of Detroit, Michigan, who for months had lain in bed, suffering intense agony with an injured limb, was recovered, while Mr. Barlow, his assistant, and other believers were praying for him—was he guilty of a superstition in believing in a modern miracle? One summer, at Northfield, Massachusetts, I met that marvelous woman, Mrs. Whittemore, whose fame is in all the churches, and she told me how she had gone on her knees practically a blind woman, and had come up from them seeing clearly. Was she mistaken in attributing the change to the Christ of our text, of whose ministry it was said, "The blind receive their sight"? In my own home city, those who knew the long years of suffering on the part of our citizen sister, Miss Hollister, and the sudden health that came while praying, were led to join with the rulers in saying, "Indeed, a notable miracle hath been done and we cannot deny it." God forbid that any should add, "But that it spread no further among the people let us straitly threaten her that she speak no further in this name."

There are those who argue that if miracles were meant to characterize all ages they would not have been so common in the ministry of Jesus and so exceptional among His modern followers. Dr. Gordon tells us of certain South African rivers, which instead of beginning as tiny brooks and flowing on deepening and widening as they go, burst out from prolific springs, and then become shallower and shallower as they go on, until they are lost in the wastes of sand. It cannot be forgotten that the stream of salvation which began with the ministry of our Lord was at its fullest in the first century, so far at least as conquest against greatest odds was concerned. Why then should we be surprised if the Son of God Himself, who had the Spirit without measure, should have witnessed the miraculous more often than appears now on fields made too nearly desert by the burning sun of secularism and the devastating winds of skepticism? And yet, the failure of the present-day believers to appropriate the promises of God no more discredits the Divine purpose in making them than did the discomfiture of the disciples, praying in vain for the relief of the epileptic, prove that Christ had put into His commission to the twelve, words which were mischievous and misleading.

### The Miracle's Purpose

"This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him."—John 2:11.

It evidenced the deity of Jesus. You will remember that when He performed the miracle of the barley-loaves and fishes, the men who saw the miracle that Jesus did, said, "That is of a truth that prophet that should come into the world" (John 6:14). It was a natural reasoning! Jesus Himself appealed to the Jews,

"If I do not the works of my

Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him."—John 10:37, 38.

To John the Baptist's question, "Art thou he that should come?," Jesus answered and said unto them,

"Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."—Matt. 11:4, 5.

It expressed the sympathy of Jesus. It is the custom of all those who call the modern miracle into question to emphasize the fact that miracles attested the deity of Jesus, and added authority or weight to His words; but the most of them are silent touching the fact that miracles were ever wrought for their own sake; that miracles were ever wrought because the sight of suffering or distress so appealed to the Son of God that He could no more withhold His beneficent power than He could restrain Himself from tender pity. The glory of Jesus Christ consisted not alone in exhibitions of His deity, but was equally manifested in the ebullitions of His humanity. At the grave of Lazarus, He "wept." No man need be surprised, therefore, when He cried to His friend, fallen under the fierce assault of the last enemy—"Come forth"! He who will may believe that that miracle was meant only to attest the divinity of Jesus, or add weight to His spoken words; but I am compelled to think that it was the cry of His humane heart calling back to His arms His bosom friend, and causing the hearts of those beautiful sisters, Mary and Martha, to lose their sorrow and leap for joy.

Victor Hugo makes Jean Valjean as watchful as the hunted ever are against possible detection on the part of his adversary; but when a driver's wagon is mired, this same man crawls beneath it, and by his Herculean strength, releases its wheels, and in the very process publishes his own name. Did Jean Valjean lift that wagon to exhibit his power? Never! But because his tender human heart could not "pass by on the other side," seeing the distress of the stalled man! The Samaritan who ministered to the man on the way to Jericho, binding up his wounds, carrying him to an inn, paying his bills, providing against the future—did he do that that Samaria might have a good name, or that anybody might believe in him? Nay, verily, but because in his breast there beat the heart of a brother. And, if I know the Christ at all, He healed sick men, opened the eyes of the blind, raised the dead, primarily because His heart was as humane as His character was divine; His Spirit as compassionate as His Word was potent. Is it not written, "And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and He healed their sick" (Matt. 14:14)? No wonder John wrote, "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14). And that glory was never better manifested than in the miracles that Jesus wrought for the help, health, and happiness of men. It is while studying this side of His character we realize that our High Priest can "be touched with the feeling of our infirmities," and are encouraged to "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

It attested the saving power of Jesus. To do that was to manifest forth His glory. "The Son of man is come to seek and to save that which was lost"; to grant "remission of sins." They called His name Jesus because He was to "save his people from their sins." When He said to the paralytic, "Thy sins be forgiven thee," they charged Him with blasphemy, saying,

"Who can forgive sins but God only?" ... "And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know

that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house."—Mark 2:7; Matt. 9:4-6.

The Father which sent Him therein bore witness to Him, "confirming the Word with signs following," and proving the power to forgive sins by the fact that He could restore bodies. It is no wonder the sentence follows, "And his disciples believed on him." God meant that men should be convinced through the senses; that they should accept what they had seen and heard. When John comes to write his first epistle, he lays claim to attention on the part of his readers by reason of the fact that he was speaking of the things which he had seen with his eyes, and heard with his ears, and handled of the Word of Life. And if the miracle were potent for penitence and furnished the very basis of belief two thousand years ago, who doubts that the revival of the Word's plain teaching concerning it, and the practice of claiming its promises, would compel men to cry out again as did Peter, "We are unclean," and to seek His favor who is alike able to say, "Arise, take up thy bed and walk," or "Son, thy sins be forgiven thee"? Have we forgotten the remark which the many who resorted to Him beyond Jordan made? "John did no miracle: but all things that John spake of this man were true. And many believed on him there" (John 10:41,42). Have we forgotten the result when He raised to life the widow's son and delivered him to his mother? "There came a fear on all: and they glorified God, saying, That a great prophet is

(Continued on page 12)

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## Mistakes of a "Church of Christ" Preacher

Because a false cult disturbs many unlearned people on the plan of salvation, we publish here a letter on questions raised by a good woman concerning the teachings of the Church of Christ. Dear Mrs. O.

Yes, I am familiar with the Church of Christ teaching that people are saved by works and not simply by faith in Christ, and I am sorry that you have been disturbed by this heresy.

In the little booklet you sent me titled, "Is Salvation by Faith Only?" I note what is said about the thief on the cross.

"4. The thief on the cross. (Luke 23:43). Many think that the penitent thief is an example of salvation without baptism, and if he could be thus saved that people today can be saved without baptism. Reply: (1) He did not ask to be saved. He merely asked Jesus to 'remember' him. (2) He may have been baptized by John. (Matt. 3:5). He could have been a backslider. (3) But the main point is that the thief lived and died while the law of Moses was in force, before the death of Christ, and before the terms of pardon for the New Testament dispensation were in force. Before one's death, his will can be changed. A will is never in force until after the death of him who made it. (Heb. 9:16,17). Hence, before the death of Christ, He could forgive sins on different conditions; but since His death, and since the new will or testament is in force, there is no hope nor promise of salvation without

complying with the terms of pardon as set forth for the Gospel age. It was after the death of the thief, and after the death of Christ that these conditions were revealed. (Matt. 28:18-20; Mk. 16:15,16; Luke 24:46,47). Jesus made it plain that 'repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.' In Jerusalem the Spirit through the mouth of the Apostles said, 'Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.' (Acts 2:38). The thief did not become a Christian as no one was called a Christian at that time. He evidently was saved, and he may not have been baptized (no one can prove he was not), but since then the terms of pardon for all men for all ages were revealed by Christ, and the New Testament has been sealed by His blood. No one has a right to change these conditions, or to offer salvation to sinners short of them. No one today can be saved like the thief. We must come this side the cross and follow the examples of conversion as found in the book of Acts."

There are many errors in this passage by this teacher and preacher of a false cult. Note these errors.

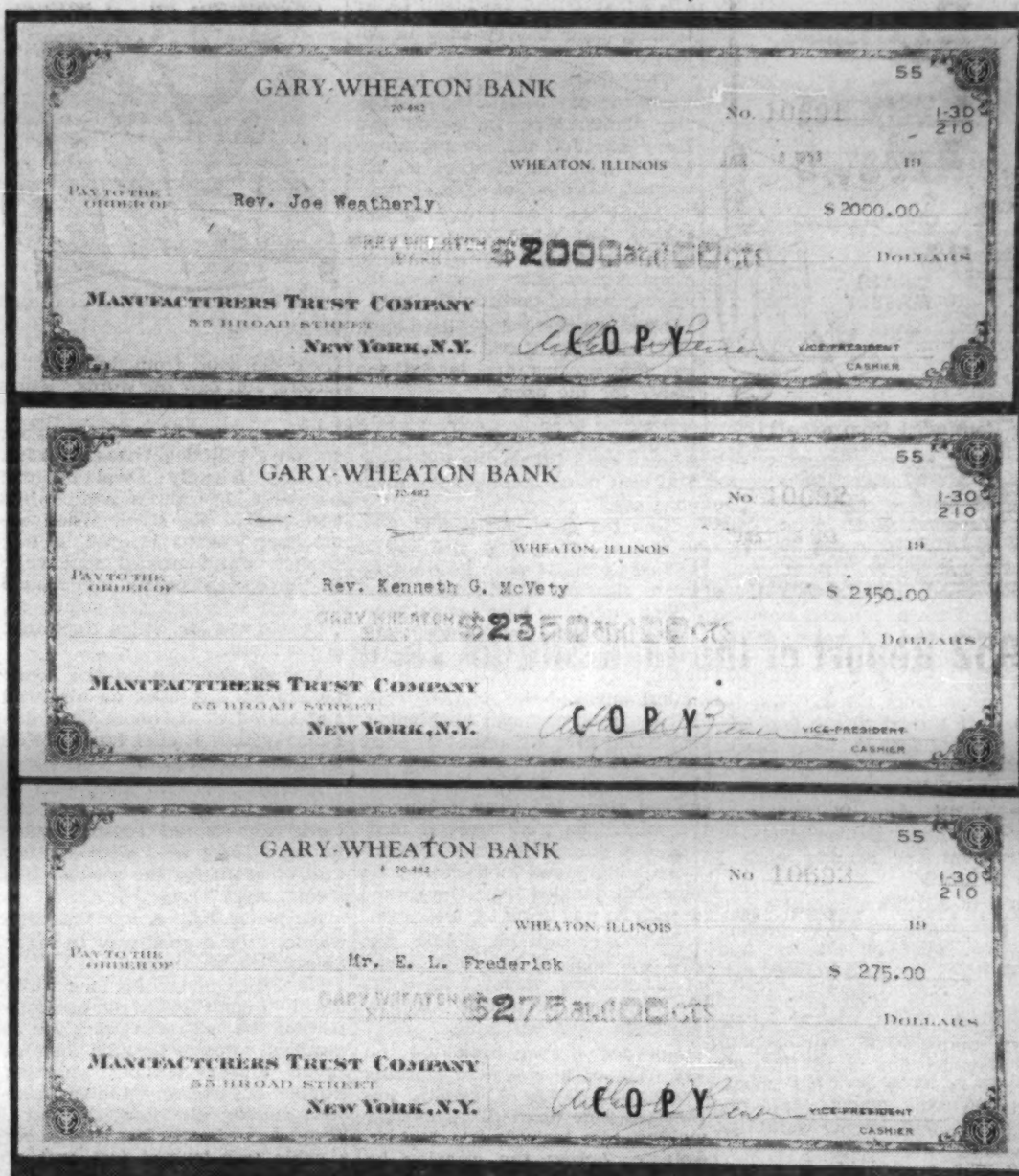
1. The thief was saved beyond any doubt. Jesus said to him, "This day shalt thou be with me in Paradise" (Luke 23:43).

2. It is not sufficient to say "He may have been baptized by John." It is always wrong to try to teach a doctrine based on guesses. If he had been baptized by John, the dying thief would have gone to Hell just the same without coming to trust in Jesus. And when he did trust in Christ, we have no right to infer, without some Scripture statement saying so, that he was baptized by John. When the Bible speaks, we should speak. When the Bible is silent, we should be silent on doctrine.

3. The writer shows no real understanding of the Bible plan of salvation when he says, "But the main point is that the thief lived and died while the law of Moses was in force, before the death of Christ, and before the terms of pardon for the New Testament dispensation were in force." It was just as wrong again to say, "No one today can be saved like the thief. We must come this side the cross and follow the examples of conversion as found in the book of Acts." Here the writer probably through ignorance ignores the well-established teaching of the Bible that people have been saved in all ages exactly the same. In Acts 10:43 this is expressly stated: "To him give all the prophets witness that through his name whosoever believeth in him should have remission of sins." This Scripture says that every prophet in the Old Testament and in the New Testament alike taught the plain plan of salvation—that is, salvation by faith in Christ. Now it is foolish and wicked to contradict that plain statement and try to make different plans of salvation for different times.

The Bible clearly says that Abraham was justified by faith and not of works, that "Abraham believed God, and it was counted unto him for righteousness" (Rom. 4:3). The Bible says that David also believed in salvation of the righteousness of God imputed without works, to the man that believes (Rom. 4:6-8). Then in Romans 4:23,24 we are plainly told that, the example of Abraham is given that we might learn to be saved the same way: "Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead." It is an utterly false doctrine that one must come this side of the cross to find examples of salvation. And the man who writes this wholly misunderstands this side of the cross because he misunderstands the other side of the cross.

## \$4,625 For Foreign Mission Literature



Note the above checks made out January 8 and sent to two groups in India and to Japan. The check to Missionary Kenneth McVety, Japan, is to pay for a new printing of "What Must I Do to Be Saved?" in Japanese and for 5,000 copies of the same booklet in large Braille books for the blind.

The \$275 to Brother E. L. Frederick is to pay for 25,000 copies in the Kanarese language, India.

The same date we set aside \$1,500 for a new edition of this salvation booklet by John R. Rice in Portuguese, making a total of \$6,125 supplied at this time for foreign mission literature.

4. Again this false cultist perverts the Scriptures in teaching that one must be justified by works like baptism. Again a more careful study of the Scriptures with an honest heart would have made quite clear that there is no contradiction between the teaching of Paul and the teaching of James on this question. Please note the following clear teaching. In Romans 3:20: "Therefore by the deeds of the law there shall no flesh be justified IN HIS SIGHT: for by the law in the knowledge of sin." One cannot be justified IN THE SIGHT OF GOD by works.

Again the same teaching is given in Galatians 3:11. "But that no man is justified by the law IN THE SIGHT OF GOD, it is evident: for, The just shall live by faith." We have put in capitals the important point here. Justification in the sight of God is a heart matter, and it is settled by faith. One is not justified by the law, not justified by the deeds of the law, the commandments, or any good works.

But to be justified in the sight of man, to show others our salvation, is another matter, and James discusses that. In James 2:17,18 is this plain statement: "Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works." Here again it is made clear that James speaks of justification in the sight of man. One shows his faith by his works. One who has a new heart can show it to men only by new deeds.

Then the example of Abraham is given. In James 2:21 the Scripture says, "Was not Abraham our father justified by works, when he had offered Isaac his son upon

the altar? Seest thou how faith wrought with his works, and by works was faith made perfect?" But notice that this time when Abraham was justified by works, in the sight of men, was many, many years after Abraham had been saved, justified in the sight of God, by faith only. And so verse twenty-three says, "And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God." So we can see that a man is justified in the sight of God by faith alone.

In the sight of men he is justified by works. Men can tell our faith only by works. God can tell our faith, before waiting to see any of our works.

It is true that faith that is without works is dead. But it is equally true that salvation, justification in the sight of God, comes by faith, without works.

5. This Church of Christ man

teaches that salvation comes largely by baptism, and that there is no salvation without baptism. He says, "The Lord has not promised salvation before or without obedience to Him." But that is a plain contradiction of many promises in the Bible. In John 3:18 Jesus says, "He that believeth on the Son is not condemned." One who has trusted in Christ is not condemned, whether he has obeyed the Lord about baptism or not.

John 3:36 says, "He that believeth on the Son hath everlasting life." One who trusts in Christ is already saved. That is the clear Word of God.

Those who are interested in what the Bible teaches on baptism would be interested, I think, to read the author's book on *Bible Baptism* with eight chapters, price fifty cents. It may be ordered from Sword of the Lord Publishers, Wheaton, Illinois.

In the Saviour's name, yours,  
John R. Rice

## Christian Fiction For Youth

(Continued from page 1)

chapters for \$2, and you may order from the Sword of the Lord, if you wish. However, you can get the full novel in THE SWORD OF THE LORD for only eighty cents, with all the other sermons and features free! I suggest that you make out a list of young people who ought to get interested in Christian literature and would be delighted to read this stirring story of pioneer days in New York state during the Revolutionary War. You may subscribe for them twenty-one weeks for only eighty cents; and we will begin their subscription with this issue, so they can get the entire story for only eighty cents. Why not get several names and addresses for this youth's special of-

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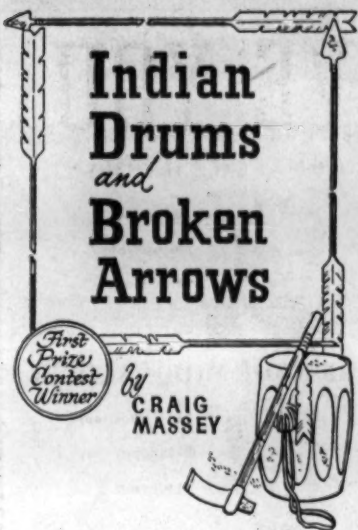
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## Indian Drums and Broken Arrows

(Continued from page 1)

two heavy wheeled oxcarts with bags of grain poking from under tattered canvas coverings. The four broad-chested black oxen were quietly munching the rich grass along the river bank.

Jeff stood up and folded his blanket. Then he stooped over the fire and fanned the embers into a flame, adding fuel until it danced with life. Suddenly an explosive snort came from the sleeping fat man. Jeff turned to see two pale blue eyes set deep in fleshy cheeks glaring suspiciously at him.

"You're fixin' to run off with my wagons I'll wager!" the man rasped. "From now on don't ya move from yer blanket until I give ya word."

Used to Kittle's constant scolding, Jeff remained silent, placing a pot of coffee on the fire and laying two trout in a greased spider.

While breakfast cooked Kittle fell asleep, snoring and heaving, until Jeff slid one of the fish on a square of birch bark and shook the ponderous man's shoulder, "Mr. Kittle, Mr. Kittle, wake up. Your breakfast's ready!"

The man opened his eyes and pushed a thick hand from under the blanket toward the fish. Only when he wanted to drink his coffee did he lurch to a sitting position.

After the third cup, Kittle barked at Jeff, "Get them oxen yoked. We gotta' git movin'!"

Within minutes the oxen were readied. Kittle waddled to the smaller of the oxcarts, struggled aboard and settled himself on the plank seat. His tremendous body seemed almost as wide as the wagon itself, Jeff thought.

The trail to the west was soggy with spring rains. Each time the oxen stepped their hoofs sucked mud and the wide cart wheels sank deep, oozing black slime along the rims.

An hour's slow going infuriated Kittle. With unexpected savagery he drew a thick black whip from its socket and lashed the broad backs of the struggling oxen. The wagon lurched into a fallen tree and tilted dangerously towards the river. Again the angry swishing lash curled out over the oxen and the ponderous man grunted in disgust.

Wondering at the boiling temper, Jeff steered around the log. Kittle seemed out of place in the wilderness. His great soft body did not fit into the pattern of this wild country where men were slender and hard muscled from outdoor life.

In fact, Jeff thought, it's hard to figure just where that kind of a man does fit in, but surely not in the woods.

Ten days earlier Jeff had been in Albany, the thriving trading center on the Hudson River, looking for a wagon train headed west along the Mohawk River. Because of the raiding Indians who were plundering the valley few men were risking the trip. It was not until he heard that Gustave Kittle wanted a driver for an oxcart, that Jeff's chance came.

"I want to take two wagon loads of grain to the farmers out there," Kittle explained when Jeff talked to him, "but I can't find a driver. If you want the job, I'll give you seventy-five cents a week and food."

Jeff leaped at the offer, not caring about the wages, but thinking only of the chance to get to Fort Stanwix where his father had gone the year before. His father had

promised to return in the fall, but not a word had been heard from him since. So Jeff had decided to journey westward and trace the missing man, leaving his mother and fourteen-year-old sister, Mary, tending their bakery shop in Albany.

The trees were just turning green the day he left the bustling city limits. Mrs. Lockwood and Mary saw Jeff off, waving handkerchiefs in the distance as the wagons rolled out of sight.

Travel the first two days was speedy, but when they hit the wilderness trail it slowed down to a snail's pace. More than once the wagons bogged down in the mud.

After one particularly hard haul, Jeff said, "Mr. Kittle, it seems to me the wagons are loaded too heavy for the oxen."

Kittle exploded, "You weren't asked to tell me that. I hired you to drive and I'll do the worrying. You lash those beasts, drive them on, I say!"

Now ten days had passed. The oxen were tired but still Kittle bullied them. At noon he drew up in a clearing beside the river. "We'll stop over here for an hour. You hustle your fish lines out and catch some dinner. I'm going to sleep."

Jeff unyoked the animals while Kittle curled up under his blanket, beginning to snore almost at once. After upturning stones along the bank for a handful of worms, Jeff moved along the river, fishing as he went. The trout weren't feeding, but pumpkinseeds and perch were hungry and in a short time nine fish dangled from the forked branch he was using for a stringer.

It was enough for dinner, but Jeff was glad to be out of reach of his scolding employer for a little while, so he pushed his way upstream for a half mile.

Unexpectedly he broke out on the edge of a two acre clearing among the trees. A smoky, unpleasant odor reached his nostrils, making him wrinkle his face in distaste. Across the clearing he saw a charred, blackened spot. Skirting the edge of a sprouting wheatfield Jeff worked his way around until he saw several half burned timbers standing like black sentinels against the blue river water.

"Indians," Jeff breathed, glancing around as though he half expected to see bronzed figures lurking in the woods.

As he drew closer he wondered what had happened to the settlers who had lived there. Perhaps they were taken prisoners, or even killed, he thought, remembering the horrifying reports of the raiding Mohawks and the torture they practiced.

He found the ashes still warm when he poked around with a stick among the scorched ruins. "That means the red-skins must have been here within the last few days. I'd better get back and tell Kittle."

Kittle was still wheezing explosively under his blanket when Jeff awakened him, "Mr. Kittle, up ahead a half mile I found a newly burned cabin. We'd better watch for Indians."

"Don't worry none. Them red-skins are friends of mine," Kittle laughed.

"But the Mohawks are siding with the English against the settlers," Jeff said.

"Think nuthin' of it. I said them Mohawks are friends of mine, so don't let it bother you. Now get them fish fried up fer me."

While Jeff built the fire he began to wonder about Kittle. It seemed strange that he should be so sure the Indians were his friends—the same Indians who raided the settlements to kill and burn.

After they finished eating Kittle drew a smudged map from his pocket. Using a twig to trace the route, he grunted in satisfaction. "We'll hit the village of Oatfield this afternoon. We'll rest a day and then push on. But I'm warnin' ya fair, don't go talkin' to anybody without being asked, or I'll whip ya fer it."

As Kittle had said, they reached Oatfield in late afternoon. There were nine log cabins crowded together and beyond them stood the fort, a grim barrier of logs with the block-house rising above tree level.

Kittle drove up to a building quite a bit larger than the others.



Kittle: "We'll hit the village of Oatfield this afternoon."

Over the door, framed in wooden letters, Jeff saw the words, "Stiles Warehouse and Store."

Three men, each with a musket, sat on a split log bench in front. A big, friendly shepherd dog barked a few times and sniffed curiously at the oxen. When the creaking wagons stopped, a tall, slender, white-bearded man came to the open doorway and looked out. Jeff supposed, and rightly so, that this was Mr. Stiles, the owner of the store.

One of the men on the bench pushed his hat back on his head and stared at Kittle in open dislike. "Well, if it ain't fat Gus Kittle come back again."

A short red-faced man, with fiery hair to match, looking all the world like a red rooster, questioned, "Going west with another load of grain for the settlers this spring, aye?"

Kittle climbed slowly from the wagon, "It's a good way to make money," he answered.

Mr. Stiles rubbed his long white beard, "I can't figure you out, Kittle. For the last three years you've managed to come through the Mohawk Valley without meeting trouble. It's uncanny. Indians have been raiding all along the river. Why, just day before yesterday a cabin was burned just east of here—family all killed. And here you are with not even a scratch to show fer it. It's mighty funny to me."

Kittle flashed angrily for a moment and then controlled himself, "I guess it's all in knowin' how to do it."

"Or knowin' them that hates the settlers. Like bein' over friendly with the British or the red-skins," the rooster man snorted.

Anger again swept Kittle's face and he started to reply in a sharp voice, but Mr. Stiles interrupted, "How much are you asking for the stuff this time?"

"Three dollars a bushel, take it or leave it," Kittle snapped.

"I'll leave it," Mr. Stiles laughed. "Why, man, that's two dollars more than I get for it here at the store. Besides, it's going to be slim pickings this year. Most of the cabins have been burned along the valley."

"Them's the ones that'll have to buy my seed, them that's been burned out."

Mr. Stiles said softly, "Kittle, how you can charge them poor folks like that is beyond me. They've lost about everything, including some of their loved ones, and you try and rob them of their last few dollars."

"Have you seen Jacob Haynes?" Kittle questioned.

"Ain't seen his face since last fall, and hope I don't ever see it again. I don't like the way he runs off to Canada so often. Makes me think he's in thick with the British," the rooster man replied.

Kittle ignored him and ordered Jeff, "Drive them wagons behind the store there. Water the oxen, and grease the wheels. Then rustle me up my supper. When you're ready I'll be waiting here."

Jeff took one wagon over and returned to take the other. Kittle was busy talking to the men on the bench. Mr. Stiles, his narrow shoulders hunched over a bench just inside the store, was separating beaver, mink and otter pelts.

The storekeeper glanced up and beckoned with a long gnarled finger. Jeff walked over and slipped inside the door out of sight of the arguing Kittle.

"Now, lad, what's your name?" Mr. Stiles looked at Jeff from under white shaggy eyebrows.

"Jefferson Lockwood, sir, from Albany."

"Now, what are you doing with

## Should Christians Keep the Jewish Sabbath?

By the Editor

Seventh-Day Adventists, through a widespread literature program and through their *Voice of Prophecy* broadcast, are deceiving many, many people. Therefore, we feel the following questions and answers will be helpful to earnest students of the Word of God.

### A Letter Asks Questions

Albuquerque, N. M.  
March 17, 1952

Dear Dr. Rice:

I want to thank you for your letter of March 4 and the enclosed pamphlet on *Sunday or Sabbath*. Though I was disappointed by reading the brochure, I was very happy to hear from you. But somehow it didn't seem to be the same Dr. Rice who wrote the wonderful book on *Prayer* who had prepared this essay against the fourth commandment of the law of God.

How I wish that it were possible for me to have a personal talk with you, but surely you will take my questions in the right way and not as provoking, unpleasant discussion or religious controversies to gain an argument.

But really, Dr. Rice, do you mean by your presentation that the Sabbath commandment which is the fourth of the Decalogue is not to be kept by true Christians? Do you hold that the law of God written in the heart under the

new covenant only consists of nine commandments?

I am not a legalist, for I believe in salvation by grace through faith only, but I am a fundamentalist, and I think you will agree with me that these two questions are fundamental to a correct understanding of the Sabbath question.

Surely God is not to blame for the confusion that has come into existence because some have read into His Word what cannot be found there. I am now speaking of the term the "Lord's Day." How can any of us call Sunday the "Lord's Day" when Almighty God in both the Old and New Testaments calls the Sabbath by that name? How many times we find the expressions: "The sabbath of the Lord thy God," "my holy day," "the Son of Man is Lord of the sabbath."

Trusting that you will take the time to answer these three questions, I am

Sincerely yours, in service for the Master,

(Signed) Wm. Goransson

(Continued on page 9)

that man Kittle? You don't look like the kind to be hiking around with his lot."

"It wouldn't be my choice, sir, but I must get westward to Fort Stanwix."

Mr. Stiles smelled one of the pelts and tossed it into a pile, "And why, now, do you have to get to the fort?"

The warm interest in the man's voice drew Jeff to a deep liking for him. "Well, sir, last year my father went west from Albany on a mission for Captain Lemming. He was supposed to return last fall but no word has come from him. We, my mother, sister and I, worked in our bakery shop, but with spring I decided to come west and find my father."

"So your father was sent by Captain Lemming. That means then, you aren't favoring the English like I suspect Kittle is?"

"No, sir, I want my country to be free and make a great nation of this territory, Mr. Stiles," Jeff said earnestly.

"Good, good!" Mr. Stiles stroked the prime fur of a long martin pelt. "But this wilderness is a hard place for a boy your age. Just how old are you?"

"Sixteen, sir."

"Well, I trust you will find your father. I don't want to make you fearful, but many a man in this wilderness has felt the sharp knife of a Mohawk warrior."

"We have heard the reports back in Albany, sir. It's hearing those things that brings me out here for word of my father."

Mr. Stiles straightened up from

his task and drew his hand down his beard. He seemed thoughtful, and finally peered closely at Jeff, "Lockwood—now come to think of it, I remember a man by that name who came through here last spring. A tall man, dark like yourself, with a white horse, if I recall correctly."

"That's right!" Jeff's heart leaped at the description.

"It's odd I never heard of him after that. He never came back this way, that I know."

For a few minutes neither spoke. Jeff wondered about his father. Was he still alive? Or was he a victim of the Indians who had turned the valley red and black with killings and burnings?

Mr. Stiles broke in upon his thoughts, "Say now, Jeff, don't go further with Kittle. He's no good. Stay here with me. I need help in the store. There's good money in trading for fur and you could learn trading fast."

"No, I must go west."

"But you'll likely not find him. Anyway, at least wait until you find a better man than Kittle to travel with."

"No, I can't. I promised my mother and sister to search till word turned up, and I'd never rest content unless I did."

At that moment Kittle shuffled up to the door, his face glowering with fury. "You, boy, I told you to tend them oxen! Now git!"

(From the 153-page book, *INDIAN DRUMS AND BROKEN ARROWS*, which won first prize in Zondervan's \$1,000 Juvenile Christian Fiction Contest. Price, \$2.00. Order from *Sword of the Lord Publishers*, Wheaton, Illinois.)

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# Gambling With Destiny

(Continued from page 1)

As we drove toward Los Angeles, I was thinking: What fools! But these people are not the biggest gamblers I know. Everytime I get up to preach, I face men and women, boys and girls who are gambling far worse than these gamblers in Las Vegas. They gamble with Satan, when their very destinies are at stake. This they do when they realize they should be saved, and then put off being saved until a more convenient day. On the one side Christ offers them salvation. On the other side Satan persuades them to postpone accepting this salvation in order to enjoy the pleasures of sin a little longer. They procrastinate, delay, dally for one reason or another. Many of you in this audience have been gambling with destiny in this manner ever since this revival started. You know you should be saved. You intend to be saved. But you put off being saved. In so doing you are taking the biggest gamble of time and eternity. YOU CAN'T WIN IN THIS GAME! Millions have tried it and lost eternally.

We have recorded in the twenty-fourth chapter of the Acts of the Apostles the case history of a man who gambled with his destiny and lost. The story is that of Felix. You will recall that Paul was in prison for preaching the Gospel of Christ. Felix was one of the judges before whom Paul was tried. We are told that,

"...he sent for Paul, and heard him concerning the faith in Christ" (vs. 24).

Wouldn't you like to have heard that sermon? We are not told what Paul said concerning Christ, but we may well suppose what he said by what he wrote to others. No doubt he told the judge of the *doing* and the *dying* of the Lord Jesus Christ for lost sinners. He may have told him of God's love in giving Christ for even Felix, and quoted John 3:16:

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

I am sure Paul told Felix of the resurrection of Christ (Acts 24: 15). As he reasoned of righteousness, he must have proved to him that he could not be saved by his own righteousness. Probably he

gave him the message of Titus 3:4-6:

"But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour."

Paul must have shown Felix that it is through faith in Christ—through trusting Christ—that we receive God's mercy and are born again by the Holy Spirit. He must have waxed very fervent as he presented the claims of Christ. His message was used by the Holy Spirit to bring conviction to the judge, for we are told:

"And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee." Acts 24:25.

The judge trembled as the prisoner preached. We know that he was not trembling because he was afraid of Paul; it had to be because he was convicted of his sin. He realized that he was lost and needed the Saviour. The Holy Spirit was pressing home the claims of Christ. Perhaps, in one sense, Felix even wanted to be saved. At least he was at the crossroads of destiny—he must decide for sin or for salvation; for Satan or for the Saviour. As he trembled with conviction, the Devil began to tempt Felix to postpone doing anything about his soul. No doubt he showed him what he would have to give up, and told him that if he would put off being saved, he could enjoy the pleasures of sin for awhile longer and then get saved and go to Heaven. We are not told all that Satan offered Felix if he would postpone being saved until another day. Verse 26 indicates that his love for money entered into the decision. Like many of you, Felix wanted to "get gain" more than to be saved. The old judge yielded to the wiles of the wicked one and gambled with his destiny.

I want you to note exactly what the "gamble" was that the Devil offered Felix. He did not ask him to sell out for keeps—to refuse forever to be saved. He only asked him to put it off until a more convenient season; to postpone, to delay, to procrastinate in being saved. He knew that he would probably never again be as concerned as he was then, and that he would damn his soul in the end by getting him to postpone being saved for the present.

Felix fell into the chief trap of the Devil for damning souls. And yet, multitudes of you are falling into this same trap. You have come face to face with your need of a Saviour. You have felt the tug at your heart. You have been under conviction. You were almost

persuaded to believe on the Lord Jesus Christ and be saved. But the Devil offered you some "sop of sin" to get you to wait until a more convenient season. Oh, my friend, you are gambling with your destiny. May God help you to see how dangerous it is to postpone being saved!

If I were to go back into this audience tonight and pick out a hundred lost people and ask you, "Friend, are you saved?", most of you would answer, "No!" "Do you ever intend to be saved?"

"Absolutely. I intend to be saved some day."

"Well, if you ever intend to be saved, why not tonight?"

About that time the Devil will whisper in your ear and remind you of all the things you'd have to give up if you were saved. He would remind you of the various pleasures of sin you would enjoy by putting it off. The Devil would put it into your mind to say, "Not tonight, Preacher; some other day."

That's exactly the way the Devil sends more souls to Hell than every other way put together. It is the Devil's chief method of damning men. It is illustrated by this story.

It is said that once the Devil called a conclave of his wisest demons to try to devise methods of damning men. One brilliant demon arose and said, "Master, I make a motion that we tell men that there is no God. If men don't believe there is a God, they won't be afraid of Him, and they won't prepare to meet Him."

"No," the Devil said, "that'll fool some of 'em, but not all. Some folks haven't any better sense than that; a few smart alecks may say, 'There's no God,' but most folks have better brains than that. They'll look up into the heavens, and they'll know that there is a God. That plan won't work."

Another demon arose and said, "Master, let's tell men the Bible isn't the word of God. If men don't believe in the infallibility of the Bible, they won't know what to believe; therefore they'll go to Hell."

"No," said the Devil, "some of them will believe that; even some preachers will get up and preach that, but that won't fool enough of them."

Another demon said, "Master, let's tell men that Christ isn't the Son of God. If they don't believe Christ is the Son of God, they'll be without a Saviour and they'll go to Hell."

The Devil said, "That will fool some, but not many."

Presently, after many other suggestions had been made and rejected, a brilliant demon addressed the assembly. The moment he arose, a horrible hush came over the satanic meeting. They knew he was noted for his cunning and deceptive methods. This demon said: "Master, I think I have the strategy that will damn men. Let's go over the earth and tell men that there is a God. Let's tell them the Bible is the Word of God. Let's tell them that Christ is the Son of God, the Saviour of men. Let's tell them there's a Hell to be shunned and a Heaven to be gained. Let's tell men that they ought to be saved, but let's tell them not to be in a hurry about it; they have plenty of time left in which to be saved."

When the Devil heard that, he and his fallen angels started cheering.

"That'll damn them! None of them have any better sense than to believe that!"

O friends, that's exactly the method that the Devil uses today. He gets sinners to just keep on putting off being saved. There isn't a one of you in this audience who doesn't believe every fundamental of the faith. There isn't a one of you who doesn't believe that you ought to be saved. There isn't a one of you who does not intend someday to be saved; but the Devil has been "brow-beating" you and deluding you into putting off being saved, until here you are tonight, without Christ, though some of you are middle-aged and above.

I want to tell you, my friends, the Devil will keep on getting you to put it off until one of these days you'll be snapped out into eternity without God and without hope. I say, the most terrible gamble you ever took, the most dangerous thing you ever did, was

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Oklahoma

JOE B. RICE



505 N. Boulevard,  
Edmond,  
Oklahoma

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These men have been called of God to do the work of an evangelist. They believe that soul winning is the greatest work the Lord Jesus set His Church apart to do and they have dedicated themselves to helping you reach the lost for Christ. They are willing to help any church, large or small, where the Lord clearly leads them for revival services.

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For dates with any of these men please write directly to them at their home address or to me,



Evangelist Bill Rice, Director

Sword Staff of Evangelists  
214 W. Wesley St.  
Wheaton, Illinois

to put off being saved for one hour.

Tonight I want to point out just a few of the risks that you run and the gamble you take when you put off being saved.

## 1. You Gamble With the Possibility of the Hardening of the Heart

One of the lies that the Devil tells every person is, "If you will put off being saved tonight, you will feel more like being saved later on." How many times the Devil told me that! I had an idea that if I would wait awhile, I would feel more like being saved. But you know, that's a lie of the Devil. Every time you put off being saved, you feel less like being saved the next time. Every time you turn your back on Jesus, your heart becomes harder and you become less concerned about being saved. That's the reason why, generally, old men and women never find God. It is because their hearts grow hard against God. That's the reason why children are saved, because their hearts are tender towards Christ.

I can illustrate this truth by this audience here. Generally, I don't like to see any of the audience gazing around, but this is one time you can look around. You must cooperate or the illustration is not effective. How many of you in this audience tonight found Jesus by the time you were twelve years of age? Hold up your hands. (A great many hands were lifted.) How many of you found Jesus between 13 and 16? Let me see your hands. (Many more hands were lifted.) How many of you found Jesus between 17 and 25—hands up? (Again a great many lifted their hands.) How many of you found Jesus between 26 and 36? Let me see your hands. Hold them just a minute, please. (Only a few hands were lifted.) How many of you found Jesus between 35 and 50? (Count reveals that

over twice as many were saved from 25 to 36 as from 36 to 50, a 15-year span.)

Watch it now. How many of you found God between 51 and 65? Another 15-year span. All right, there's only two people who found God during that last 15-year span. How many of you were saved above 65? Let's see your hands? All right not a one of you in this audience. Listen, I want everyone of you who were saved under 25 to hold up your hands. Let us see your hands—high. Look around and see what I see. It is almost unanimous. How many of you found God above 25? Let's see your hands, please. Let me count. To be exact, there are 31 in this audience tonight who were saved above 25.

You know the average expectancy of life today is about 65 years of age. Just suppose that a boy or girl is not old enough to know right from wrong and to accept Christ until seven or eight years of age. You see that in the first fifteen to eighteen years of accountability, practically everybody who is ever saved is saved then. Now, does that mean that God isn't interested in saving a person after he gets to be 25? No! What does it mean? It means, my friend, that every hour you put off being saved, your heart grows harder and you become less concerned and you are unconcerned about being saved. It doesn't mean that God doesn't want to save you. It just means that you will not come to Jesus in order that you might be saved.

But you say, "Brother Daniels, I'm just a youngster. I'll be concerned when I get old. I'm too young to be saved now." My young friend, the Devil is lying to you. You have no reason to believe that your heart won't grow hard as have all others who have rejected Jesus. I beg you not to postpone being saved and thus gamble with the hardening of your heart.

(Continued on page 8)

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## Gambling With Destiny

(Continued from page 7)

### 2. You Gamble With the Possibility of Losing Your Soul

The second sad truth I want us to notice now is this: If you put off being saved, you also gamble with the possibility of losing your immortal soul. Do I need to argue with this audience tonight that everyone has a soul that is going to spend eternity somewhere? This is exactly what Christ says. He declared that the soul is worth so much that if a man should gain the world and lose his own soul, he would be driving a poor bargain. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36.)

Now listen, friend, that soul of yours is going to spend eternity in Heaven or Hell. If you go out of this building tonight lost, you are running the risk of losing that soul forever. How can you afford to run this risk?

The folly of such a risk is illustrated by this true story. A man inherited a vast fortune. He did not trust anyone so he translated the fortune into a large diamond, and carried it with him everywhere he went. He got to where he would playfully toss it up into the air and catch it, and never miss it. He took a trip to a foreign country and even on the deck of the boat, he would throw the gem into the air and catch it.

Friends said to him, "Mister, you'd better quit that; you're liable to lose it."

"I never miss," he exclaimed.

One day as he tossed it into the air, the sun caught the reflection of the diamond just right and blinded the man. He nervously fumbled and missed it. It plunged into the water. As it began sinking, he started screaming: "Lost! Lost! Lost! Everything I have is lost!"

You say, "Daniels, a man who would stand over the deck of a boat and risk his fortune like that is a fool." But I want to tell you, that man, in my humble opinion, is not half the fool that those of you are whose souls are lost without Christ. Yet you go away from this service tonight without being saved. You are gambling with the possibility of losing your soul. How in the world can you do it?

### 3. You Gamble With Hell

The third truth I want to point out is this: If you go out of this building without being saved and put off being saved one hour, you are gambling with the possibility of going to Hell, of losing your soul in Hell, and suffering there forever and ever.

Listen! It would be bad enough if a man simply died, and that was the end of him. But, that is not the end, according to the Bible. This Book is the Word of God. I believe it from cover to cover. The same Bible that talks about Heaven says that a man who turns his back on Jesus is going to a place where the worm dieth not and the fire is not quenched. Hear what the Word has to say:

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."—Matt. 25:41.

"And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched."—Mark 9:43, 44.

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."—Rev. 21:8.

The Bible teaches the eternity of Hell just as much as it does the eternity of Heaven. I say to you that the Word of God says that men who trample under foot the blood of Jesus and reject God's Son, are going to Hell and they are going to suffer there forever. Now listen, brother! If men who die without God are going to Hell and burn forever, how on earth

can an intelligent man or woman put off being positive that they are going to miss this awful place? How can you go out of here and run the possible risk of dying and going to Hell?

If underneath this platform tonight there were an atom bomb that might go off at any time—in five seconds, five minutes, five hours, five days, five years or five hundred years—and the moment the bomb went off everything inside would be blown to "smithereens," you know how long I would stay around here? I'd tell you about it on the way out! But, I wouldn't run any risk. Perhaps it might not go off for one hundred years, but bless your heart, the possibility that it might go off in five seconds would be enough to make me want to do something about it now.

Listen, friend, you would be better off sitting on top of an atom bomb with an uncertain time clock ticking away, than you are to be sitting out there on that seat tonight without God, without hope, and with the possibility of dying any moment and going down to Hell to burn forever, and ever, and ever. For the atomic bomb can but destroy your body for time, but in Hell, your soul will suffer forever.

Perhaps you say, "I don't believe in Hell." That doesn't do away with it, brother. The very fact that you don't believe in it is one of the best proofs that it is going to be, because the Bible that tells about Hell says that some people won't believe in it. Hell is a reality. If you die lost, you are going to squirm and burn and moan and groan in the bottomless pit forever. I ask, How on earth, if you are sensible, can you go out of this place running the risk of going to Hell?

### 4. You Gamble With the Possibility of Missing Heaven

If you put off being saved tonight, you gamble with the possibility of missing Heaven. I don't know how others feel about it, but I'm not going to miss Heaven myself. Heaven is real to me. I have long since turned my back on everything this world has to offer. My riches, my rewards, my home, and everything dear to me are over there on the other shore. Brother, you couldn't offer me enough pleasure of sin; you couldn't offer me enough enticements in this world to get me to miss Heaven.

There was a day when I dreamed of things of earth; now I dream of things above. Think of it! Heaven—where the streets are paved with pure gold! Heaven—where Jesus is preparing mansions for us! Heaven—where loved ones parted by death can be reunited, never to say farewell! Heaven—where I'll see my father and mother again. Heaven—where there will be no death, no tears, no heartaches! Heaven—where there are no wars, bloodshed! Heaven—where there is no Devil to dog our steps! Heaven—where the rent never comes due; where there are no taxes! Yes, Heaven—gladsome and glorious! If all earthly joys of all time were added, the total would not be equal to one day in this land of fadeless day. How can anyone do anything to risk missing this wonderful place?

Yet many of you in this audience tonight are willing for the sake of some old "sop of sin" to run the risk of never seeing your mother again in Heaven. You are running the risk of never seeing your dad again. You are running the risk of never being with your children again. How on earth can you go out of here tonight gambling with the possibility of not going to Heaven? I don't see how you can do it.

### 5. You Gamble on the Uncertainty of the Return of Christ

But, that isn't all, my friend. If you go out of this building tonight without being saved, you are gambling with the possibility of the sudden return of Jesus Christ to this earth. If this Bible teaches anything, it teaches that

Christ may at any moment return. Jesus Himself tells us this in the forty-second and forty-fourth verses of Matthew, chapter 24:

"Watch therefore, for ye know not what hour your Lord doth come."

"Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."

If you go home tonight and go to bed and you are not saved, you know what you are saying? You are saying in substance: "I don't know if Jesus may come tonight. If He comes, I'll go to Hell, but I'm willing to run the risk of the uncertainty of the return of Christ." How on earth can you do it, my friend?

This is illustrated by a dream which I had years ago. Normally, I don't believe in dreams and visions. Most of them, I believe, are the result of eating too much beefsteak at the deacon's house. If you don't agree with me, I won't argue with you. Once in a while, God speaks to us in dreams, but generally He speaks through the Word and the small still voice of the Holy Spirit. But God gave me a vision, I think. I was a mischievous, godless sort of a boy, and one night I had a dream. I dreamed I was walking down a clay road in front of my auntie's house in the little town of O'Brien, Florida. Thinking I heard celestial music, I looked above and saw my mother, Mrs. McCathren, (my Sunday School teacher), Mrs. Wells, (a godly neighbour), the Lord Jesus and some other neighbours up there above me.

I said, "Mama, what does this mean?"

She replied, "Meet me down at auntie's house." I went down there and met her on the front porch. I stood by the cypress water bucket with the gourd dipper. Some of you "uppy-ups" don't know about those things; old-timers do. As I stood there, Mother came down in the vision.

I said, "Mother, what does this mean?"

She answered, "Son, Jesus has come and we're going with Him." "Well," I said, "I would like to go too."

She said, "Son, I'm sorry, but only those who are saved can go, only those who have been born again. And Son, you are not saved."

Mother winged her way on to Glory, and I was left behind!

I awoke with a sad, shocked feeling in my soul. Its influence lingered to convict me of putting off being saved.

My friend, this very thing will happen to some of you. When Jesus comes, only those who have been born again will go with Him. Church membership, religion and morality aren't enough to prepare you for His coming. The ten virgins that we read about in Matthew 25 were all good moral people, but five of them were lost because they did not have oil in their lamps. The oil symbolizes the Holy Spirit, who gives the new birth. Like those foolish virgins, you will be left behind if Christ comes and you are unsaved. And remember,—there is no sec-

ond chance! You must be ready when He comes or be lost forever!

If you go home tonight and go to bed, and Christ comes and you are not saved, it will be Hell—Hell forever, for you! How in the world can you afford this gamble with your destiny? Do you know when He is coming? Do you know that He won't come tonight? Then, friend, you had better get ready for Him to come tonight. You can't risk another moment.

### 6. You Gamble With the Possibility of Being Forsaken By God

The next thing I want to say is this: If you put off being saved tonight, for one hour, you are gambling with the possibility of being forsaken of God. You may not agree with me, but I don't believe God will forever be insulted with man's refusal to accept Jesus. Proverbs 29:1 says, "He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy." What does that mean? It means that when God warns you and persuades you again and again, yet you refuse Jesus, then He says, "I'll suddenly cut him off and that without remedy." God will not forever be insulted by you.

You know, God is a loving God or He wouldn't put up with what He has with some of you. Some of you in this audience tonight have heard hundreds of Gospel sermons. Yet you have turned your back on God hundreds of times. Brother, God is bigger than I am (of course He is) or He wouldn't do that. You know what I would do if I were God? I would come down here and put an ad in the papers and say that I was going to be here about a week. Then I would offer salvation. If you turned your back on me and turned your nose up at me, and went on away and didn't accept my Son, do you know what I would do? I would shake the dust off my feet and say, "Go on to Hell, then! If you don't want to be saved, go on to Hell."

Why should God let you hear the Gospel twice until everyone has heard it once? And there are people today in the world who have never heard the Gospel message. There are a lot of people who are hungry for the Truth.

Recently I visited the Cuna Indians who live on the San Blas Islands off the coast of Central America. They are among the most uncivilized of all people of the earth. Out of fifty islands that are inhabited, only four or five have any Gospel witness. Many have never heard the name of Jesus. Some of them would thank God for a chance to accept Christ, such as many of you are now refusing.

When I conducted a revival in Kingston, the capital of Jamaica, in the British West Indies, I saw up to twenty thousand people a night, most of them standing, anxiously hearing the Gospel story. In four weeks, 1,257 made profession of salvation.

Do you think that God will continue to beg you to be saved when you are so indifferent, while other people are hungry to know

Christ? He will not! He will forsake you. He will say to the Holy Spirit, "Leave him alone!"

Don't get the idea that everyone who has been forsaken by God is going around crying and wanting to be saved. A better evidence that you have been forsaken by God is sheer indifference and unconcern about your soul. Oh, don't reject Christ tonight; it may be your last chance. You have absolutely no reason to believe that God will ever give you another chance. Don't gamble with the possibility of being forsaken forever!

### 7. You Gamble With the Uncertainty of Death

The last thing I want to say is this: If you go out of this building lost tonight, you are gambling with the possibility of sudden death.

I can imagine someone says: "Now, Daniels, hold on. Don't try to scare me. You've been all right so far, but here you are trying to scare me with a deathbed story." I confess to you that I am trying to scare you! Somebody needs to scare you. Suppose I had a rope around my body and down beneath me was a fiery flame that would burn me to death. Suppose you should come around and shout, "Daniels, Daniels, Daniels! The rope is breaking. Daniels, Daniels! Let me help you."

Suppose I should reply, "Listen, Bud, don't be trying to scare me. I'm a college graduate. I've studied psychology. I don't believe in this emotional stuff. I'm against this excitement in religion. Don't try to scare me. I believe in the calm intellectual approach."

Brother, if you are on the road to Hell, I don't care what psychology, or any other modern "ology" says. You are liable to die any moment, and you need to get scared.

We need more of the fear of God in men's hearts, and less of this stuff called "mental approach." You listen to me! You are here tonight and you don't know when you are going to die. You are liable to die in a minute. If you are not saved, you are running the terrible risk of sudden death without God.

You know the biggest lie the Devil tells many of us is that we will have plenty of time to get ready when we come to die.

I have it all figured out how I'm going to die. I realize that other preachers who get into automobiles and drive as I do sometimes get killed. But I never will. The other day three of us preachers got in the car and started over here a few miles after the service one night. The first thing we knew, we zoomed around a

(Continued on page 9)

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## Sermon Contest Winners Announced

(Continued from page 1)

Evangelist Walter E. Handford, Jr., general manager, Sword of the Lord Foundation; and the editor, John R. Rice. Each one of the judges spent day after day studying the manuscripts, reading, grading, comparing. Then each judge made a list of the sermons in order of choice, first, second, third, fourth and on through thirteenth choice. Then we added up the totals for each sermon, and so found the winners of our combined choices.

The quality of the twenty-two sermons was so great that it is no wonder we had a struggle selecting the prize winners. But we believe that the readers of THE SWORD OF THE LORD will agree heartily that every one of these sermons, when published, deserves a prize.

Ere this Sword reaches you, the winners will have been notified, and the award checks sent to them with our heartiest congratulations.

How we thank God for these great messages, which, we trust, will be used of God to win many precious souls through THE SWORD OF THE LORD and to stir revival fire and soul-winning passion in all of our hearts.

Many other great sermons came in the contest, sermons which did not win a prize, but which will be published with pride by THE SWORD OF THE LORD and read with great blessing. We are deeply grateful to every man of God who participated in the contest. They did not do it for money any more than a pastor accepts a pastorate for money, or an evangelist holds a revival campaign for money. It is right that "they that preach the gospel should live of the gospel" (I Cor. 9:14), and "the labourer is worthy of his hire." But these men wrote for the salvation of souls. May their labor be rewarded!

## Should Christians Observe

(Continued from page 6)

### The Editor's Answer

March 28, 1952

Mr. Wm. Goransson  
Albuquerque, New Mexico  
Dear Brother Goransson:

I am glad to have your letter and to answer it. However, I am distressed that you took so lightly the clear Bible teaching in the pamphlet, *Sunday or Sabbath, Which Should Christians Observe?* If you were not open to the Word of God in that case, you may not listen to the Word of God as I give it to you now, but nevertheless, I will show you what the Bible clearly says and then you may follow men or God, and I hope you will follow God.

1. You say, "Do you mean by your presentation that the Sabbath commandment, which is the fourth of the Decalogue, is not to be kept by true Christians?"

ANSWER: It doesn't matter what I mean. What is important is what the Bible means. In Colossians 2:14-17 the Bible plainly says:

"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Let no man

therefore judge you in meat, or in drink, or in respect of an holy-day, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ."

Here God says that Christ on the cross blotted out certain ordinances against us. That is, certain rules of the Old Testament were in force until Christ died. Now they are taken "out of the way." We are told that Christ did this openly.

Therefore, Paul says by divine inspiration that no New Testament Christian is to be judged in respect to the Levitical law about foods. He can eat pork, or fish without fins and scales. He can drink water from a vessel that is not ceremonially clean according to the Levitical law. He is not to keep Jewish holy days and new moons. He is definitely not to keep the Sabbath days of the Old Testament.

Then the Lord explains why. All these were ceremonial laws, not moral laws. They were given simply as "a shadow of things to come." There never was any virtue in circumcision, in animal sacrifices, in the Jewish feast days, and in the Jewish Sabbath days EXCEPT that they were commanded to Jews who were to keep them for certain spiritual

## Gambling With Destiny

(Continued from page 8)

curve out here somewhere, and about the time we got right up to the railroad track, we heard the whistle. The train sped across the tracks in front of us. I would say conservatively that in one

lessons they foreshadowed. They never were commanded to New Testament Christians.

No Old Testament Christian ever observed the Sabbath until it was made known in the sixteenth chapter of Exodus. Neither Adam, nor Noah, nor Abraham, nor Isaac, nor Jacob even knew about the Sabbath. As Nehemiah 9:13,14 plainly says, God made known the Sabbath by Moses. It is true that God rested on the Sabbath and sanctified it, as Genesis 2:3 tells us—"God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made"—but we must remember that this was never known until Moses was inspired to write it down. The Sabbath was made known by Moses as a part of the ceremonial law.

Repeatedly God said in the Old Testament that the Sabbath was a sign between Him and the nation Israel. In Exodus 31:16 and 17 God said:

"Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever . . ."

It was as distinctly ceremonial and Jewish as circumcision. It is not commanded in the New Testament anywhere. Of all the sins mentioned in the New Testament, Sabbath-breaking is never mentioned. The Sabbath is not for New Testament Christians, and we are plainly warned not to observe it or be judged concerning the Sabbath.

2. You say, "Do you hold that the law of God written in the heart under the new covenant only consists of nine commandments?"

ANSWER: No, I consider that the moral law written in the heart includes many more than nine commandments. It is an artificial distinction which men have made, but which the Bible does not make, to regard the Ten Commandments as the law of God, different in importance from other

(Continued on page 12)

more second we would have been dead preachers.

Once in a while I fly an airplane. I know other folks get killed. My wife reminds me every day somebody gets killed in an airplane. But she never convinces me yet that that applies to me. The rest of them get killed, but I never will.

I have it all figured out how I'm going to die. You know how? I'm going to get sick, and wear out, and get a little bit nervous, you know, and the doctor is going to come and examine me and say, "Mrs. Daniels, he doesn't have many weeks now."

I'll say, "Let's see now, Honey; is the insurance in good shape? Good. Have we any enemies around here? Have we any debts? Okay, let's fix them up." I'm going to get everything all fixed up, and fold my hands, and say, "Come on now, Jesus, I'm ready."

The Devil lies to you and to me by telling us that we are going to have a chance some day to think it over before we come to die. I may be preaching my last sermon. You may be hearing your last sermon. And I want you to know, my friend, the way you leave this service tonight may be the way you will meet God. Nobody knows how suddenly you are going from here and when you are going. It may be tonight! Therefore, if you are not ready to die, you had better get ready.

How many of you realize that you could die tonight? Let's see your hands. (Most of the audience lifted their hands.) If you know that you might die tonight and you are not ready to die tonight, you had better get ready. Yet most of us don't act on that principle.

Listen! I could tell you story after story from my own experience of men who were ready to meet God, who were snapped out into eternity without any warning.

Dr. George Truett, great preacher of Dallas, Texas, now dead, told this story in Orlando some years ago in a revival in which I was co-operating. I will repeat it as nearly as I am able to remember it. He said that when he was a boy, a Baptist evangelist came to his home town and conducted a revival in the Baptist Church at night and in the schoolhouse in the daytime. One day George Truett, as a little boy, was saved. Sitting at the desk with him was a little fellow unsaved. George Truett begged the little boy one day to be saved. "Not today, George," he replied. "Leave me alone, and I'll promise you I'll come tomorrow."

George left him alone, but the next day the boy wasn't in school. He went by his home that afternoon and the mother came out and said, "George, Sonny has caught an awful cold. It looks as if it might be serious."

The next day George came by and the mother said, "It is serious. He has pneumonia."

The next day George went by again, and the mother said, "The doctor is afraid he has double pneumonia."

The next day George came by and the mother was crying. She said, "Son, the doctors say he will reach a crisis in twenty-four hours."

(I remember the day when you couldn't stop pneumonia like you do now with sulfa drugs.)

The next day George Truett came by, and the mother was crying. She said, "George, the doctor has just left here. He said, 'There's no chance for him; he'll be dead in a little while.' You are his best friend, and you can't hurt him now. Come on in, if you would like to."

George walked into the room and stood by the bedside and heard the little boy calling his name. Thinking he was conscious and probably wanting to say something to him, little George leaned over to hear what he was saying.

This is what he was saying: "Not today, George. Leave me alone. I'll come tomorrow. Not today, George. Leave me alone. I'll come tomorrow. Not today, George. Leave me alone. I'll come tomorrow."

George Truett said he stood there and heard that little boy say that until he died and went

out into eternity. With his chest heaving, the great preacher said, "I promised God that day that I would do my best to get boys and girls, men and women not to put off being saved."

Oh, how many I've seen put off being saved and then die suddenly! I have seen that again and again. I have had them in my service not saved. Months later, weeks later, sometimes days later, they went out into eternity without God. You have no assurance of tomorrow. Today is the day of salvation. Oh, God help you not to gamble with the uncertainty of life and of death. God help you to heed to the teaching of Proverbs 27:1, "Boast not thself of tomorrow; for thou knowest not what a day may bring forth."

Oh, my lost friend, do you ever intend to be saved? If so, then why not tonight? You have everything to lose by putting it off. If you leave this service lost, you are gambling with your destiny and run the awful risk of the hardening of the heart, of losing your own soul, of losing it in an eternal Hell, of missing Heaven, of being forsaken by God, of being left behind at Christ's sudden return, and of sudden death without hope. You can't afford to run this risk. Think how little the Devil will give you for this risk! The pleasure of sin for a season,—and for this you must pay with heartache and heartbreak and loss of your soul in Hell.

I beg you in Jesus' name not to put off being saved another moment. Come now, just as you are, and trust Jesus as your Saviour.

### Delay No Longer—Decide Now!

You have read the great sermon by the beloved evangelist, E. J. Daniels. Now, delay no longer. Will you here and now trust Jesus Christ as Saviour, give Him your heart, and be His? Will you forsake your sins and trust Jesus Christ to save you? The editor now urges you to make this holy decision, once for all. Jesus Christ promises everlasting life, a new heart, salvation, an eternal home in Heaven for those who will simply turn to Him in their hearts, trust Him, depend upon Him, take Him as their own Saviour. So I beg you, confess your sins to Him, turn from them in your heart, and depend upon Him to save you today as He promised to do. He said, "He that believeth on the Son hath everlasting life" (John 3:36). The moment you honestly, with all your heart, cast yourself upon Jesus for mercy, depending upon Him to forgive you and change you and save you, He will do it.

If you will take Christ as Saviour, now and forever, I beg you to sign the decision form below. Make sure you mean it. Then copy it in a letter and mail it to me today. I will send word to Brother Daniels, and we will rejoice together that you have found Christ. I will write you a letter of encouragement and counsel. Best of all, Jesus Christ will take you in His arms, forgive you and save you, the very moment the decision is clearly made in your own heart. Do it now! And here is the statement which you may sign and copy and mail, after you have said yes to Jesus Christ, once and forever, in your heart.

Evangelist John R. Rice, Editor

THE SWORD OF THE LORD  
Wheaton, Illinois

Dear Brother Rice:

I have read that prize-winning Gospel sermon by Evangelist E. J. Daniels on "Gambling With Destiny." I am a poor lost sinner. I realize that Jesus Christ died to save me and wants to forgive me and make me a Christian. I know that to delay, to hesitate, to trifle with this matter is a wicked and dangerous sin. I want to be saved. I know I need Jesus Christ. So here and now I repent of my sins and turn from them in my heart. I trust Jesus Christ to forgive me and save me. This very moment I give Him my heart for ever! I will claim Him as my Saviour and will set out to live for Him the rest of my days. Please let Brother Daniels know that his sermon has helped me settle this matter.

Signed \_\_\_\_\_

Address \_\_\_\_\_

## Is it a sin for women to cut their hair? Must a wife be obedient to her husband? Does God ever call a woman to be a preacher?

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Sword of the Lord Publishers



## If I Were Ike

(Continued from page 1)

bucket brigades of bureaucrats who are intrigued with their own importance and are actually afraid of fire, suppose we set ourselves to the task of creating and developing a real fire department that can protect our homes; and then we shall have the equipment and the know-how to help our neighbors. If our own house catches fire because of our preoccupation with others, how can we help them any longer? It is the essence of wisdom—just plain, common horse sense—to be strong enough ourselves, to have a fire house filled with first-class equipment, even to a good fire bell, so that we are in position really to be helpful when others are in need.

As a matter of fact, Mr. President, we need a whole new philosophy of helpfulness on behalf of others. Too long we have had leaders who have thought that we could spend the world into prosperity, when in actuality we are spending ourselves into poverty and spending other nations into pauperdom. Our friends abroad need help, no question about it; but they need industry and independence more than indigence and insecurity, trade more than aid, tools and toil more than teams of American advice, self respect more than subsidies, motivation to work out their own problems more than Marshall plans, balanced budgets more than billions from Santa Claus, economy more than extravagance, lessons in thrift more than laziness that drifts, community effort for the common welfare rather than communism. We can never subsidize anyone into self sufficiency or prime pumps to purify national economies. We can help them with ingenuity and in-

dustriousness, encouragement and exchange of goods. They need methods, not money; purposefulness rather than pauperdom, and sense of achievement, and not a sense of dependence.

In a small way, Mr. President, I put these principles into practice. We set high standards of achievement for the students rather than allowing them to be satisfied with the least common denominator of human knowledge. We encourage students to be gainfully employed so as to meet their obligations promptly. As a matter of fact, we insist upon their meeting every obligation before they take the final examinations of the semester; and they do it! They can if they will; and deep within they have the satisfaction of having made a success of the semester. Even if we had the funds wherewith to subsidize them, I would not endanger their character and their future usefulness as Christian citizens by making life soft for them.

In like manner, I shall apply the same principles to a missionary project in West Africa, into which I have been called on a consultative basis. During this month of January when you are being inaugurated as our President, I shall be among primitive peoples in Liberia to see that they learn elementary sanitation, improved household crafts, more intelligent farming, more industriousness and integrity, and above all else, the Gospel of the Lord Jesus Christ by which they can become new men and women in Him. By God's help we shall help them to help themselves, not help them to lean on us. That principle is universal and enduring.

## The President May Pattern After Other Great Presidents

Mr. President, you will need unusual qualifications for the desperately difficult days that are before you and before us, your people. We Americans want leadership that can be trusted, such as we had from General Washington—leadership that is both truthful and trustworthy. When the little and ragged American army was in places of great danger, General Washington gave instructions: "Put only Americans on guard tonight!" That counsel is as sound today as it was then; and the issues at stake are infinitely larger than even those of 1776.

We need integrity that is undoubted such as we had under Calvin Coolidge—a balanced budget, a careful control of expenditures, a sound fiscal policy that stabilized the value of our money, that did not rob the aged, the widows and the fatherless by inflation. We need courage that is contagious and undoubted like that of Theodore Roosevelt who was afraid of no man, who would not sell his friends down the river to some Good Old Joe, who could talk softly or loudly as the occasion demanded and always carried a big stick.

We need endurance like that of Abraham Lincoln who could endure the misrepresentation of his enemies and curtail the ambition of his friends, who could stand the abuse and vilification of the uninformed and sympathize with the widow in her loss of husband and sons, who preferred to be on God's side rather than try to have the Almighty on his side, who could say: "...with malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in, to bind up the nation's wounds, to care for him who shall have borne the battle and for his widow and his orphan, to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations."

We need efficiency like that of Herbert Hoover who gave us effective organization with a minimum of bureaucracy, who had a place for everything and everything in its place. We need a heart like that of William McKinley, who was not ashamed to spend whole nights in prayer before great decisions of State had to be made, and who carried the concern of our new little brown brothers in the Philippines along with those of his fellow Americans. We need the common touch with one's fellow men like that of Andrew Jackson, who rose from humble origins to generalship in the army and to the presidency, whose head was never giddy with power or prestige.

We need clear concepts of basic Americanism and fierce adherence thereto such as James Madison had. The Federalist Papers penned by President Madison and President Jefferson still constitute excellent source material into the basic philosophy of the American government as set up in the constitution. The principles of sound government do not vary from generation to generation, but are as true today as they were in 1787.

## Faith and Duty Supply the Answer

It may seem to you that these suggested requisites for the chief executive of the United States in this new administration demand a superman of some kind. No, I do not think so; rather, they demand an implicit trust in Almighty God, an utter devotion to duty. On one occasion someone said to the late Hudson Taylor, the English physician whom God used to establish the China Inland Mission: "You must sometimes be tempted, Mr. Taylor, to be proud because of the wonderful way God

has used you. I doubt if any man living has had greater honor." To this gracious word Mr. Taylor made reply, "On the contrary, I often think that God must have been looking for someone small enough and weak enough for Him to use, and that He found me." In days of stress long ago the prophet Zechariah declared an undying truth: "Not by might, nor by power, but by my spirit, saith the Lord of Hosts" (4:6). Remember also what David replied to the swaggering, cursing Goliath (whose counterpart today is just as arrogant and godless): "Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of Hosts, the God of the armies of Israel, whom thou hast defied: ...and all this assembly shall know that the Lord saveth not with sword and spear, for the battle is the Lord's" (I Samuel 17:45, 47).

We have need of new hearts more than any "New Deal"; a fair opportunity to be ourselves and to provide for our own, and not some "Fair Deal." As a matter of fact, Mr. President, we don't need a "deal" of any kind. "Dealing" is a gambler's expression, with implication of deceit and dishonesty, something under the table or up the sleeve. We need principle rather than expediency, frugality of government rather than federal subsidies, business efficiency in administration rather than bureaucracy, the opportunity to provide security for ourselves and our own rather than dependence upon some heartless social security at the expense of unborn generations, the integrity of the individual rather

than the mailed fist of the government, self respect and self dependence rather than socialism, a united America rather than a United Nations.

## Our Own Constitution Holds Secrets of American Greatness

In all sincerity and candor I suggest that strenuous effort be made to acquaint American people with their own Constitution. I have great respect for great books and for teaching ideas to informed Americans, but we all need real, down-to-earth, first-hand information as to the basic principles of our own government. Often I am amazed to find how few high school students coming to college have ever read the Constitution or are familiar with the basic principles of our way of life. There is no substitute for an informed citizenry.

If a fraction of the money now spent on printing reports that will never be read should be spent in printing copies of the Constitution and making classes available in high school and college, and evening classes in American communities, besides instruction over radio and television, we would soon know ourselves and be proud of our government. We would learn why our Constitution provides a maximum of freedom for the individual because of its basic principles, and what are they? They are:

1. *Popular sovereignty.* The Constitution begins with the words: "We the people." The government is our agent, not our autocrat. The administration is our servant, not our slavedriver. Whatever

(Continued on page 11)

## Preaching, Power and Promotion

(Continued from page 2)

so he could give himself to the revival.

A high school boy took a day off from school during revival in a city of over 50,000 and went from house to house inviting people. God gave a great harvest! *Doxology!*

In a western city, a policeman took his two days off during the revival so he could be in the revival—some members take days off and "leave town" during their revival.

In a great city a deacon and his wife returned early from vacation to be in revival services in their own church.

Be somebody for Jesus!

### VI.

#### The First Bible Revival

So far as I have found, the first season of revival in the Bible is in Exodus 4:29-31, "And Moses and Aaron went and gathered together all the elders of the children of Israel: And Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people. And the people believed: and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped." This revival occurred in Egypt on the continent of Africa, and several thousand years ago. Man would have placed it elsewhere. God placed it there!

Egypt is mentioned 729 times in the Bible; 609 times in the Old Testament, and 120 times in the New Testament. Egypt is mentioned 77 times in Genesis, and 121 times in Exodus. The baby Jesus was taken into Egypt (Matthew 2). Egyptians were present on Pentecost (Acts 2).

Persons and factors involved in this first revival were: 1. God. There was a revival because God was there. There is never a revival without God. Men sometimes try to work up and organize a revival in their own ways without God. It simply doesn't work! As well try to organize the rain, or the dew. God gives revival! It is His plan. He does it when His conditions are met—conviction, repentance, confession, etc. (II Chron. 7:15-17). 2. His leaders. Note not "leaders," but "His leaders." He chooses His workmen—

He sends them—(Matt. 9:35-38). It is His work and He is careful about the workmen. Moses and Aaron were His chosen leaders here—the elders cooperated—they didn't go off with a "side show" of their own—they were not jealous, afraid that Moses and Aaron might get the glory. Let's give God the glory—that settles some things. "The elders"—the older people led. God grant they may do it again and again.

God prepares His leaders, schools, Bible, books, assemblies, prayer, contacts.

3. The Word of God was spoken. Moses and Aaron didn't go off telling what "they thought," but what *God said*. Oh, that men would do that again and again. They didn't tell "what they thought God meant" and use that as latitude for misleading the people, but "spoke the words which the Lord had spoken." Ouch! Some men have no word from God so they speak their own! 4. Signs from God. Surely God still uses signs. Ninety-four thousand subscribers to THE SWORD OF THE LORD, thousands of Book Club members, over nine million books and booklets from the hand, head, and heart of John R. Rice by His Spirit is a sign of the work of God. Look at spiritual churches, great revivals, Bible-believing institutions greatly used of God—all are signs of His blessing and power.

5. The people. They were in a state of slavery. It had affected them. They at times were satisfied with it. God made His people to be victors instead. They had to be stirred up. God likes to see His people stirred in the right way—some thought them drunk at Pentecost—a governor thought Paul to be mad. Thank God for revival stirring! Cemeteries do not stir much. 6. The things that moved them. (a) The Lord had visited the children of Israel. God goes visiting. Do you? He visited the Garden of Eden. (b) He had seen their affliction. He was not absentee, indifferent God. Psalm 22:24. Isaiah 63:9. 7. The Result. They bowed their heads and worshipped with their hearts. Revival came! Their faith in God was revived. Mark 11:22.

How great our sin is! How good God is! How intense the need is! Let's pray for revival as the disciples did—Acts 1.

## Dr. Bob Jones Says:

No man could be in evangelistic work as long as I have been in it and could have built an educational institution with the strong evangelistic emphasis which Bob Jones University has had since the day it was founded without producing some friction. Sometimes even Christian people have the wrong information and are prejudiced because of this. As far as I know, the Christian friends with whom we have had close fellowship through the years have never had any question about our Christian integrity or the sincerity of our purpose to do the best job it is possible for us to do for the cause of the Lord Jesus Christ.

God has been exceptionally good to us. He has spread my life to see the school that I founded grow into the largest well-known, orthodox, independent educational institution on this continent. He has been good to us in giving us so many understanding friends who sympathize with us and pray for us. Many of you who read this have lifted with the hands of your prayers and your friendly expressions and your financial co-operation some of the heavy load which we have had to carry.

Bob Jones University is a wonderful place. Think of approximately twelve hundred young men studying for the ministry—young men who believe the Bible and who are going out to preach the Gospel and be soul winners. Think of approximately two hundred missionaries already on the foreign field who graduated from Bob Jones University, and many of them got their missionary call here. Think of these two hundred Bob Jones University graduates on the field now, winning the lost to the Lord Jesus Christ by the thousands! Think of the evangelists who were trained in Bob Jones University who are out conducting evangelistic campaigns in this land and in lands beyond the sea. Think of the approximately six hundred missionary students here now who are planning, if the Lord tarries, to go to the foreign mission field and take the Gospel. You folks who have prayed for us and encouraged us and you who have contributed financially to Bob Jones University have had a part in all the work we have done and the work that is now being done and the work that will be done in the years to come.

I am sixty-nine years old. As far as I know, I am in good health, and I am doing as much work as ever. Bob, Jr., is in the vigor of manhood. He is forty-

one years old and not only carrying on effectively his work as president of the school, but also conducting evangelistic services all over the United States and in other lands. Practically all of the executives of the institution have been trained in the institution, and they know "what is what," and they are going to carry this school on as it has been carried on through the years.

Now, I am appealing to you Christian friends to help us. We want to make a real contribution to the cause of evangelism on the mission fields of the world, and we want to train missionaries who have the evangelistic slant and who will not go to the foreign mission field to dig in and throw up breast-works and sit down and wait, but who will go with a passion for souls and will win people to the Lord Jesus Christ. *You can help us.* We want you to contribute some of the money the Lord has given you to the Student Loan Endowment and missionary funds. Remember, half of the money that comes in now for this fund will be used to get the Gospel to the mission field, and the other half will be used to help train students to become missionaries and carry the Gospel to the foreign field. I would be so happy if during 1953, you friends would send us about \$450,000. That would give us \$225,000 for missions and \$225,000 to complete our Student Loan Endowment Fund. Wouldn't that be wonderful if we could do that this year? We could if everybody who reads this appeal would send something. Won't you send something, and won't you pray earnestly that the Spirit of God may continue to bless here at Bob Jones University? Pray that I may have strength to carry on and have the guidance of the Holy Spirit. Pray for Bob, Jr., and for the testimony of Bob Jones University, which has become a world-wide testimony. You can also help us in contacting the right kind of students. We are not concerned about having all the students we can take care of, but we are interested in getting the right kind of students. You can help us get these students who can be trained to be Christian leaders here at home or in foreign lands. Remember, we are expecting to hear from you, and you will not disappoint us. Thank you and God bless you.

BOB JONES, Founder  
Bob Jones University  
Greenville, S. C.

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## Important Memo--

### WHEN YOU CHANGE YOUR ADDRESS

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## If I Were Ike

(Continued from page 10)

power you have, Mr. President, as well as that of the Congress and the courts, is a grant from us. We are it! We have never resigned our prerogatives to state planners, nor our liberties to bureaucrats.

2. **Constitutional government.** Ours is a government of laws and not of men. We go by the rules in the book, not by the changing circumstances of crisis or calm. No elected official has the privilege or prerogative to use his powers to promote himself or to weaken another branch of our established government. We are opposed to all whip-crackers and court-packers.

3. **Representative Government.** Our country is too large to be governed by the direct democracy of the New England town meeting or of the local Baptist Church. We elect officials to represent us, and we grant them powers within the framework of our constitutional government.

4. **Federalism.** By the necessity of historic development as well as by the sheer size of our republic, we find it necessary to have a division of powers between the national government and that of the several states. Both national and state governments have their proper sphere of action, and we resist the encroachment of the national government into our local affairs. We believe ardently that we can plan better for our own communities, balance our own budgets, and govern ourselves more intelligently than can be done by bureaucrats from beyond the Potomac. We do not believe there is any such thing as "federal aid." By that term is meant our money, taken from us by taxation, transferred to Washington (and there considerably dissipated by inefficiencies), and a greatly reduced amount returned to us as a kind of dole. We know how to handle our own money better than somebody else who quite possibly never had a business of his own, or if he did, went bankrupt and, therefore, became an "expert" in some government bureau. (Incidentally, may I add, Mr. President, that I have constantly and consistently stood against federal aid to education. Cut back taxes so that American citizens can support the private and public school of their own choosing and making; and you will have better education than that provided by planners who claim to be "progressive" but who in reality are desperately impractical. I applaud your stand against the federal seizure of Tideland oil fields which belong to the various states, and your seeing through the temptation to use stolen resources to build up a federal bureaucracy of education. At this point I could say, "Atta boy, Ike!"; but that would be undignified for you, and possibly also for me.)

5. **Limited Government.** The branches of the national government have powers delegated to them, with the natural addition of those "implied" powers needed to put into effect those specifically granted in the Constitution; and the residual powers remain with the states. You find in the Constitution the powers which we the people have granted to you as Chief Executive and Commander-in-Chief of our armies. Congress should be reminded of the eighteen specific powers delegated to it in Article I, Section 8, as later enlarged by the amendments. We Americans would be greatly informed by a study of these delegated powers. We would learn also that within the framework of a government which is limited as to its powers, both between the national government and that of the forty-eight states, as well as between the national government and the personal property rights of the individuals, there is needed the principle of separation of powers. Each branch of government is independent within its own sphere of action. We expect you to be our President in fact as well as in name, and not allow any horned members of Congress to push you around. On the other hand, we demand of you no interference with the proper prerogatives of the Congress or of the courts. Between the branches of the government there are the proper checks

and balances, designed for effective independence and interdependence. The last court of appeal as to the constitutionality of any law or ordinance is the Supreme Court. It is the watchdog of our freedom, and we do not desire it to become the lap dog of lost liberties. We want the Supreme Court to bark when there is inequity and injustice, and to bite when the Constitution is attacked; not to be a timid terrier sleeping within security of the White House.

Furthermore, a careful study of our Constitution would be a revelation to Americans of their basic rights and privileges, guaranteed to them by the fundamental law of our land. They would find it to be a very interesting study to contrast the first ten amendments of our Constitution, which constitute our *Bill of Rights*, and the major proposals of Karl Marx in his *Communist Manifesto*. Suppose we review them briefly right now, so that we get a glimpse of the contrast contained in these two basic statements, one of freedom and the other of force.

The *Bill of Rights* provides freedom of religion, speech and the press, also the right of assembly and petition (Amendment I); the right to keep and bear arms (II); no quartering of troops in any house without consent of the owner in peace time, and in time of war in a manner prescribed by law (III); "right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated, and no warrants shall issue but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched and the persons or things to be seized" (IV)—I wanted to remind you and my fellow Americans of every word in Amendment IV.—Suppose it could be read behind the Iron Curtain! The protection of persons and their property from illegal procedure or seizure (V); the right of "speedy and public trial by an impartial jury" in all criminal prosecutions (VI); the right of trial by jury in suits at common law (VII); "excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted"—suppose that could be read in Prague, or Pinsk, or Peiping! What would become of "purges," "brain washing," and "Siberian salt mines"? Amendment IX is a classic statement of popular sovereignty: "The enumeration in the Constitution of certain rights shall not be construed to deny or disparage others retained by the people." The final word is the culmination of all—Article X: "The powers not delegated to the United States by the Constitution, nor prohibited by it to the states, are reserved to the states respectively, or to the people." There it is—always, we the people!

### The Basic Errors of Communism Adopted By Socialist New Deal Planners Now Discredited

Contrast, then, these principles of freedom which set up a government with only limited powers, in which we have the intrinsic dignity of the individual, whose house is his castle, in a land where the courts are his friend, holding him innocent until proved guilty, and protecting him from arbitrary assumption of powers by the government or the dictates of some supreme and sadistic autocrat; contrast them, I say, with the basic tenets of communism. Read for yourself the *Communist Manifesto*, especially the principles and procedures for the establishment of communism. I quote:

We have seen that the first step in the revolution by the working class is to raise the proletariat to the position of the ruling class; to win the battle of democracy.

The proletariat will use its political supremacy to wrest, by degrees, all capital from the bourgeoisie (i.e., the property owners); to centralize all instruments of production in the hands of the State...

Of course, in the beginning this cannot be effected except by means of despotic inroads on the

rights of property and on the conditions of bourgeois production...

These measures will, of course, be different in different countries.

Nevertheless in the most advanced countries the following will be pretty generally applicable:

1. Abolition of property in land and application of all rents of land to public purposes.
2. A heavy progressive or graduated income tax.
3. Abolition of all right of inheritance.
4. Confiscation of the property of all emigrants and rebels.
5. Centralization of credit in the hands of the State, by means of a national bank with State capital and an exclusive monopoly.
6. Centralization of the means of communication and transport in the hands of the State.
7. Extension of factories and instruments of production owned by the State; the bringing into cultivation of waste lands, and the improvement of the soil generally in accordance with a common plan.

8. Equal liability of all to labor. Establishment of industrial armies, especially for agriculture...

There you have it—brief, brutal, blood-thirsty. "By degrees," and only if necessary by revolution, is the State to become supreme. As a matter of fact, Mr. President, I am more apprehensive of the continuance of the inner and subtle revolution fostered by New Deals and Fair Deals than I am by some violent revolution sponsored by wild-eyed radicals.

In the past generation there has been a deliberate policy by ambitious men to decrease private ownership of land, so that today the federal government owns twenty-four per cent of all the land lying within the continental limits of our country. Every new "authority" like TVA adds to the domain of the government which already owns more than sixty-nine per cent of Arizona, seventy-one per cent of Utah, and eighty-five per cent of Nevada. Recently we saw the spectacle in southern California of the federal government trying to take water supply away from citizens occupying their own property.

To some people the progressive or graduated income tax is a fair method for securing income for the government, because they do not realize that it is one of the master tools of communism to destroy free government. When the Sixteenth Amendment was proposed providing the income tax, one senator warned that the proposed rate of one per cent on personal incomes up to twenty thousand dollars and surtax up to a maximum of six per cent at five hundred thousand dollars might some day be raised to ten per cent. Nobody else shared such fears, with the result that his proposal to limit the tax at ten per cent was voted down in derision; and today we have some in the ninety per cent bracket! We are already beginning to learn what the British have learned the hard way, namely, that to "soak the rich" soon becomes "soaking ourselves" because there are not enough rich folks to support an extravagant and spendthrift government, and we have no legal protection against exorbitant taxation.

The other provisions of the *Communist Manifesto* underlie the practice and persuasion of some who have been in high places. Plank Four promises the confiscation of property of "rebels." Was that the principle underlying the seizure of the steel companies some time ago? The "centralization of credit in the hands of the State" has enhanced inflation, without proper protection of the individual citizen. It was Lenin who said that the surest way to destroy the capitalist system is by the debauchery of its currency; and it was Lord Keynes, the arch proponent of deficit financing and taxation for social purposes, whose followers are many, who commented: "Lenin was certainly right. The process engages all the hidden forces of economic law on the side of destruction, and does it in a manner which not one man in a million is able to diagnose."

In order that we be intelligently informed and therefore intensely loyal to you and to your government, Mr. President, I seriously suggest that steps be taken to instruct all Americans as to what

## 509 Claim Christ

(Continued from page 2)

*The Angel's Christmas Message*, 6; *Bible Facts About Heaven*, 3; *All Have Sinned*, 2; *A Good Man Lost and a Bad Man Saved*, 2; *Hell! What the Bible Says About It*, 6; *The Last Judgment of the Unsaved Dead*, 1; *Religious But Lost*, 1; *A Sermon From a Catholic Bible*, 1; *Neglect—The Shortest Way to Hell*, 1; *"What Must I Do to Be Saved?"* (English), 396; *"What Must I Do to Be Saved?"* (Spanish), 14. (Many others doubtless reported to our representatives in foreign countries.)

Through sermons in THE SWORD OF THE LORD, 54; One Japanese man wrote to us saying that he was saved through the Japanese translation of "What Must I Do to Be Saved?" (The address given is for the Japanese missionaries who follow up the converts, but he found our address and wrote to us.)

Eleven others wrote that they were saved, but did not name the booklet or the sermon in THE SWORD which won them to Christ, though they said it was Sword literature which won them.

So we have a total of 509 people who reported to us that they found Christ during 1952 through Sword of the Lord literature. Praise the Lord!

### A Sample Letter

Let me give you a sample of the kind of mail which has come so frequently in the past year. From Balboa Island, California, in a letter dated December 29, 1952, comes this letter so precious.

"Dear Sir:

"This is just a note to let you know that I have received your booklet, 'What Must I Do to Be Saved?', and have read it several times. I am very happy to let you know, that by the grace of God, I now have faith and believe in Jesus Christ who died that such miserable sinners as myself might have eternal life.

"I received your booklet along with some other material from Dr. Michelson of Los Angeles, just a few days before Christmas; and it was the greatest Christmas present any man could receive, for on that day, while reading this material and praying to God, Christ sent His Holy Spirit; and in that hour I knew in my heart that the Lord Jesus Christ had saved me. Never before had I shed tears of sorrow for my sins, or tears of joy for my happiness as on that day.

"Am enclosing a small bill which I pray may help you in bringing souls to our Lord Jesus Christ. May God bless you and help you every day.

"Yours in Christ Jesus,"

(Signed) Russell C. Stohlman

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is the Constitution, the basic law of our land, and what are the fundamental tenets and destructive ambitions of Communism. An informed and intelligent citizenry is the strongest bulwark of democracy, and of this we at Wheaton are completely convinced. We have geared our whole educational program to prepare young people who are doers of the truth, and not seekers only.

Insignificant though we may be here at Wheaton College, Mr. President, we pledge our hearts with you as you promise to "preserve, protect, and defend the Constitution of the United States" (Article II, Section I, Paragraph 7).

Yours for a stronger America,

V. R. Eden

(From Wheaton College Bulletin, January, 1953. Used by permission.)

have for yourself. Simply write the Sword of the Lord, Wheaton, Illinois, and say, "Please send me a free copy of 'What Must I Do to Be Saved?'" The English copy will be sent unless you particularly ask for Spanish. We do not have copies of any other language translations of this booklet in Wheaton. But get an English copy for yourself. Read these 24 pages. See how clear it makes the plan of salvation. It will help you to know how to win a soul to Christ. It will show you that one must put his confidence in the plain Word of God, not in his feelings, not in his righteousness, not in the church. Jesus Christ died for sinners, and He is able and ready to save all who come to Him and trust Him. And we give the Scripture to make clear what it means to be born again, how to know one is saved, and answer questions about feeling, tears, long prayers, baptism, etc. Get a copy for yourself.

Then try it on some friend or loved one. Tell them frankly that God has blessed the booklet to so many, that millions of copies have been printed, that over five thousand people claimed that they have been saved through the English edition alone, with many thousands of others through foreign translations. Nearly anyone may become interested enough to read it. Call attention to the decision form on page twenty-three, and see if they will be willing to make the great decision to trust Jesus Christ and sign their name and write and tell us so.

You may have a sample copy absolutely free. If you feel you cannot pay for them and want other copies free, you may sign a statement solemnly promising that you will give them only to people who promise to read the booklet. If you want to mail them out or to hand them out without exacting that promise, then pay for them yourself. We know that the best way to use the booklet, the way that will get the best results, is to have it accompanied by earnest, personal word; and to get people to promise to read it. As God supplies the need, we will help people by sending the booklet when they solemnly promise that copies will be given only to those who take the tract voluntarily from a rack or table, or who promise to read it.

Better yet, send \$2 for a hundred copies of the booklet in English. (Spanish copies cost \$3 per hundred.)

We have many, many calls for this booklet that we have not been able to supply. We have calls for thousands of copies of other larger books and pamphlets; and we are sending them around the world. Space does not permit us to tell about those calls and how we are meeting them, in this article. More later.

Three things you can do. First, please earnestly pray. Oh, may God send power upon these millions of copies of literature, soul-winning literature, which we are getting out with the help of SWORD OF THE LORD readers and missionary groups around the world! Pray, pray, pray! Second, get a sample copy of the little booklet, "What Must I Do to Be Saved?" for yourself. And if you are acquainted with it and are willing to give them out to others, send for a hundred copies for \$2, and give them out and get people saved through this proven means. And third, if God lays it on your heart, send an offering for the Sword Free Literature Fund. We also have great needs in the work at Wheaton. We must continue our Building Fund, and we must pay at least \$5,000 a month on this Singspiration which we occupied October 1. But we feel that friends are greatly interested in this mission work at home and foreign lands, and God will help us give to both Building Fund and Free Literature. We are trying to do our best, and we want all who feel burdened about it and are able, to help, as God provides and leads.

Address your letter to Sword of the Lord Publishers, Wheaton, Illinois. And do not forget to pray for God's blessing and God's provision for this work.



## Should Christians Observe

(Continued from page 9)

commandments. In a sense they sum up other commandments but they do not include all the commands of God. Why should anybody say that the commands in Exodus, chapter 20, are God's law, and the commands on moral questions in the very next chapter not be counted the law of God? The fundamental law in Exodus 21:12-19 is the background of criminal law today in civilized nations. It is a moral law that a murderer ought to be put to death.

Even the twentieth chapter of Exodus contains other commands besides those commonly called the Ten Commandments. Verse 23 says, "Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold." Doesn't that rate with Exodus 20:4, "Thou shalt not make unto thee any graven image . . ."? But Exodus 20:24 is clearly a ceremonial commandment, "An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee." That is clearly a command to Israel only and only for the time when animal sacrifices were authorized. And it is in the same chapter with what you call the Ten Commandments. The truth is that all through the Old Testament God has put two kinds of commands. Some commands were for Jews only and pertain to ceremonial matters. Others were moral matters of right and wrong. The Seventh-Day Adventist idea that the Ten Commandments were the law of God and that the other commandments were the law of Moses is not borne out by the Scriptures at all.

But even what we call the Ten Commandments are really more than ten, and they are divided differently by Catholics than by Protestants. Count these commands:

1. "Thou shalt have no other gods before me."
2. "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth."
3. "Thou shalt not bow down thyself to them, nor serve them . . ."
4. "Thou shalt not take the name of the Lord thy God in vain . . ."
5. "Remember the sabbath day, to keep it holy."
6. "Honour thy father and thy mother . . ."
7. "Thou shalt not kill."
8. "Thou shalt not commit adultery."
9. "Thou shalt not steal."
10. "Thou shalt not bear false witness against thy neighbour."
11. "Thou shalt not covet . . ."

We could have called it a separate command, that "Six days shalt thou labor, and do all thy work." The Bible does not speak of this passage as "the Ten Commandments." I would not mind them being called that, but the term, "Ten Commandments," is not sacred and the Ten Commandments are no more law of God than the rest of the commands of God.

In fact, the New Testament sums up these commands, in two commands.

3. You do not like the term "the Lord's day" applied to Sunday. You say, "How can any of us call Sunday the 'Lord's day' when Almighty God in both the Old and New Testaments calls the Sabbath by that name?"

ANSWER: No, you are mistaken and you have done what you have accused others of doing. You have read into the Scriptures what is not there. The Bible never calls the Sabbath "the Lord's day." It is true that Jesus said that He is "Lord of the sabbath," but it certainly did not mean to infer that He should not be Lord of all the other days. It is true that for Jews the Sabbath was set apart as holy to the Lord, just like the firstling of his flock was set apart as holy to the Lord, to offer it as a burnt-offering. But that does not mean that Gentiles

are to observe the rule given Jews, either about burnt-offerings or Sabbath days.

We have clear teaching that New Testament Christians met for the breaking of bread on the first day of the week (Acts 20:7). Christians were commanded to lay aside offerings for the Lord's work on the first day of the week (I Cor. 16:2). The Lord Jesus rose from the dead on the first day of the week. We suppose that for this reason Christians called the first day of the week the Lord's day, met on that day as a special day of worship, used that day to lay aside their offerings for the Lord, etc.

New Testament Christians never did observe the Sabbath and were never commanded to do so, and Sabbath-breaking is never even mentioned in the New Testament.

What Christians do now in keeping Sunday as a day set apart is a matter of grace, not law, a day for Christians, not for Jews under ceremonial law.

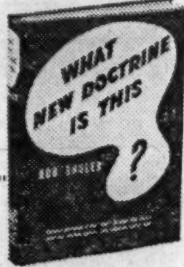
I thank you for your letter. I hope that these truths will be found precious and helpful to you.

In Jesus' name, yours,

John R. Rice

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All who are interested in this study of the Sabbath question should get the editor's pamphlet, *Sunday or Sabbath, Which Should Christians Observe?* Here are many, many Scriptures, with plain teaching from the Word of God, which has helped thousands. Dr. Louis Talbot ordered 30,000 copies for his radio broadcast. The late Dr. H. A. Ironside asked for this message to be published in MOODY CHURCH NEWS when he was pastor of Moody Church. It has brought light and help to thousands. Why not get several copies at 15c each? Order from Sword of the Lord Publishers, Wheaton, Illinois.



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## Christ and His First Miracle

(Continued from page 4)

risen up among us; and, That God hath visited His people" (Luke 7:16).

It is true that every great revival of the past has come in consequence of the recovery of some long-lost truth; "The just shall live by faith," bringing a revival in Luther's time; the eternal sovereignty of God adding weight to Calvin's words; the personal responsibility for rejecting or accepting Jesus making effective the preaching of Wesley; the Great Commission giving power to Carey and his associates; the endowment of the Spirit—a second blessing, fitting for service—bringing great results in Finney's day; the pre-millennial return of the Lord, making Moody a flaming fire. Do we not recall how in the days of Josiah—the good king, the high priest—when he searched through the house of the Lord, found the Book of the Law given by Moses? And

"And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the Lord. And Hilkiah delivered the book to Shaphan. And Shaphan carried the book to the king . . . And it came to pass, when the king had heard the words of the law, that he rent his clothes," and confessed,

"... Great is the wrath of the Lord that is poured out upon us, because our fathers have not kept the word of the Lord, to do after all that is written in this book. . . . Then the king sent and gathered together all the elders of Judah and Jerusalem. And the king went up into the house of the Lord, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, great and small: and he read in their ears all the words of the book of the covenant that was found in the house of the Lord. And the king stood in his place, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and

with all his soul, to perform the words of the covenant which are written in this book. And he caused all that were present in Jerusalem and Benjamin to stand to it. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers. And Josiah took away all the abominations out of all the countries that pertained to the children of Israel, and made all that were present in Israel to serve, even to serve the Lord their God. And all his days they departed not from following the Lord, the God of their fathers."—II Chron. 34:15, 16, 19, 21, 29-33.

I am persuaded that the truth, which when recovered, shall empower an enfeebled church and cause "strawberry festivals" to give place to the "festivals of the saints," and which will make men depend not so much upon the music in the gallery, or the eloquence in the pulpit, or the culture in the pew, as upon the power of God; and finance committees to look not to the latest fads in fair or festival, but to the Father who "owns the cattle upon a thousand hills"; and preachers to hope for successful meetings, not from the coming of some famed brother, but rather from waiting in the upper room until they, themselves, have been baptized. The truth, I say, that will accomplish this change is in those plain texts which prove that God is present in His own world, and 'his hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear.'

When men see the lesser miracles, once performed by the Son of God, being repeated in answer to prayer, they will be encouraged to look for that greatest of all His marvels—the salvation of sinners from sin. It is no mere accident that Charles Spurgeon, who prayed for many people to see them made well, prayed again, and preached to see men saved in soul. It is no mere accident that George Mueller, who believed that God was present in His world, and was working wonders, turned evangel-

ist in the very last years of his life, and revivals were in his wake wherever he went. It is no mere chance that John Wesley, who, when disabled with pain, fever, and cough, called on Jesus to restore him that he might continue to speak, and found, as he himself said, "When I was praying my pain vanished away, my fever left me, my bodily strength returned," was able to effectually call sinners to repentance and pray successfully for their pardon.

All over this country good preachers of the Gospel and noble souls in the pew are praying for a revival. In recent years plans for evangelism have been more extensive, expensive, and emphatic than the Church ever before knew; and, right at the time when "the movement for evangelism" ought to be at its height; in the very season when the reapers should be gathering whereon we have sowed, there come to us annual reports that strike the prophets of optimism into silence, and send the Church flat on her face again to cry to God for help. But our cry will be like that of the prophets of Baal. Though it increase in agony, and we torture our souls as they cut their bodies, no fire will fall from Heaven while we bow before the false gods of Naturalism, or worship at the superstitious shrines of Social Philosophy or Scientific Culture! Only, beloved, by acknowledging God; by believing that what men have pronounced "impossible" is easy to Him; by seeing that whoever may pour on the extinguishing waters, He is yet able, and yet willing, and forever pledged—setting aside your so-called natural law, by His own right and power—to let the flames fall, can we hope for that conflagration which shall revive God's people, overthrow the prophets that oppose them, and bring even the unbelieving in penitence before Him to acknowledge that "He is God."

From the book, *The Bible of the Expositor and the Evangelist*, volume five of a 40 volume commentary by Dr. W. B. Riley. published by Union Gospel Press. Used by permission.)

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